

Muhammad

in World Scriptures

*Prophecies about the Holy Prophet Muhammad
in the scriptures of major world religions*

by

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New U.S.A. Edition

Volume 1:

The Bible

Ahmadiyya Anjuman Isha‘at Islam Lahore Inc. U.S.A.
Columbus, Ohio, U.S.A.

www.aail.org

First Urdu edition, 1936 (Part I), 1950 (Part II)
Second Urdu edition both parts in 1 volume, 1988
First English edition, 1940 (Part I), 1955 (Part II)
Second Enlarged 3-volume English edition,
1966 (vol. I), 1969 (vol. II), 1975 (vol. III)
New U.S.A. edition, Volume 1, 1999

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Library of Congress Catalog Card Number:

ISBN: 0-913321-59 -1

Editorial Note

This is Volume 1 of the new U.S.A. Edition of the well-known research work *Muhammad in World Scriptures*, in which the author brought to light prophecies from all major world scriptures relating to the coming of the great Promised One that were fulfilled through the advent and life of the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him). This Volume consists of the material relating to prophecies found in the Bible, and corresponds to the second volume of the last 3-volumed edition, printed in Pakistan during the years 1966 to 1975.

In producing the present Edition, it was absolutely essential to carry out a substantial and thorough revision, correction and rearrangement of the previous edition. The main reason was that the previous publication was marred by frequent misprints, typesetting errors and mispositioning of text, many of which caused serious confusion in the text, and indeed in some places made it impossible to follow the meaning. We, the Editors, briefly describe below the necessary revision and correction work that we carried out.

Many of the misprints referred to above occurred within quotations given from encyclopaedias, commentaries, dictionaries and similar reference works. It was therefore necessary to find these original sources for comparison and checking. This was no easy task, and required much time and perseverance. We painstakingly searched through the computerised indexes of University libraries in England as well as the Library of the Ohio State University in Columbus, Ohio, U.S.A., which are available on the Internet. The vast majority of the sources was located, the quotations were checked and corrected, and full references added in the present edition. While searching for these quotations, there were a few instances when we found some additional extracts in support of the point being argued by the author. These have been added to the present edition.

Checking references in the Bible and the Holy Quran was, of course, a considerably easier task, though time-consuming nonetheless. As regards the quotations from the Bible, which naturally form the backbone of this volume, the author had used the King James Version, known also as the Authorised Version (AV). In view of the archaic language of this version, we decided to replace it by the Revised Standard Version (RSV), which is much easier to

follow for modern readers. It was noticed, however, that the author in some of his own comments was referring to particular words used in the AV translation which have been amended in the RSV translation. In any such case, we followed one of three approaches. (1) If the difference is inconsequential, we have also amended the words in the author's own comments to conform to the RSV. (2) In other cases, we have indicated within the quotation from the RSV what the AV translation of certain words or phrases is. The AV translation has been inserted within square brackets and printed in italics, prefixed by the letters AV. (3) In the few cases in which the author's argument was heavily dependent on the AV translation, we have not amended the quotation to the RSV, but retained the AV translation and indicated in the footnote reference that the AV is being used. Therefore, please note that in all quotations from the Bible, the RSV translation has been used in this Edition unless it is specifically indicated that the AV or some other translation is used.

We found that many misprints and obscurities in the previous edition could be removed by checking against the corresponding Urdu version of the contents of this book, when available, and this often cleared up a problem. The published Urdu edition of this book (under the title *Mithāq-un-Nabiyyin*) is not a complete version of the English book because the author had expanded and revised the English work many years after publishing the Urdu book. However, we did have access to many Urdu articles later published by the author in the paper *Paigham Sulh* of Lahore, which correspond to certain expanded parts of the English book. Thus a considerable part, though not all, of the English work was available to us in the original Urdu form. While this proved to be an invaluable source, the comparing of the English with the Urdu, which we carried out, added much time and effort to our revision work.

In dealing with the scriptural Hebrew and Greek words and expressions occurring plentifully in this book, and also the references to other classical languages, it must be acknowledged that the work of misprint correction, revision and typesetting would have been impossible but for the fact that the second-named of the Editors below (Selim Ahmed) is well-conversant with these languages, possessing a degree in Hebrew from the prestigious University College in the University of London. Besides checking and correcting misprints in the transliterated expressions from these languages, rendering the transliteration according to modern rules, and doing general checking wherever these languages were involved, Selim Ahmed has also typeset all the Hebrew and Greek passages that appear in this book.

The formatting, type-designing, proof-reading and typesetting of the whole book has been done entirely by us, the two Editors. The task of formatting was made more difficult due to two factors: (1) trying to incor-

porate Hebrew and Greek passages into footnotes, and (2) placing consecutively occurring short footnotes along the same line, rather than each such footnote on a separate line. As to the first problem, there were some cases in which it was not practical to place the Hebrew or Greek text within the footnote, so it has been put at the top of the following page.

The printing schedule of the book has not allowed us time to compile an Index. However, we are planning to prepare an Index shortly and issue it as a separate, free booklet. The Index will be included in future printings of the book.

As the first-named Editor below, I wish to state for the historical record, and not as a personal statement, that I knew the author very closely (being his maternal grandson, though physical relationship by itself confers no merit), and I had the opportunity to discuss and study some aspects of this book with him during his life. Therefore the revision and improvement carried out in this edition can, in a sense, be considered to be authorised by Maulana Abdul Haq Vidyarthi. I had promised him about a year before his death that I would arrange for the reprinting of this book, to which he was looking forward. We thank Almighty Allah that, at long last, this promise has now been fulfilled to the extent of the publication of the first half of the work.

We now look forward to working on the preparation and publication of Volume 2, which will consist of the prophecies about the Holy Prophet Muhammad as found in the Zoroastrian, Buddhist and Hindu ancient religious writings, as well as in the mystic syllables and symbols of various religions.

The Editors,

Zahid Aziz

Nottingham, England

Selim Ahmed

Slough, England

November 1998.

Dedication

***To Muhammad the Holy Prophet
who has so much meaning to me.***

Abdul Haq Vidyarthi.

Preface to the Second Edition

The book in your hands was first published some twenty-six years ago, in 1940, as an inadequate liturgy. However, it won immediate recognition from the Muslim world and was acclaimed as a great achievement. It was subsequently rendered in Persian, and appeared in *Din-o-Daanish*, a magazine of Tehran, Iran, and a comprehensive review on it appeared in an Arabic paper *Al-Hilal* of Baghdad. Many years ago, when a deputation of the *Ulama* of Al-Azhar University came to Lahore, a copy of it was presented to them. They congratulated me on the wonderful researches I had made. Its popularity and fame induced some unscrupulous publishers and writers to reproduce it without my permission.

The book was critically examined by a Jewish paper, *Yishrael Messenger* of Hong Kong, and the Christian *Epiphany* of Calcutta. I refuted their flimsy objections convincingly. Besides writing on this topic, I have had the opportunity to debate and discuss with ministers of every religion. An exhaustive discussion on the prophecy of “A Praised One, Camel Rider” mentioned in the Atharva Veda took place in Diwan Hall, Delhi, in February 1944, and the learned Hindu Pandit who spoke from the opposite side could not deny the prophecy, but unconvincingly tried to minimise its importance by dubbing it as an interpolation in the Veda.

Twenty years or so of my life have since elapsed and during this period the running stream of time drifted me towards the farthest corners of the world. I had the occasion to explore the British Museum Library in London, the Buddhist libraries of Madras and Colombo in Ceylon, and the libraries of Hyderabad Deccan, San Francisco, Philadelphia and New York. I also studied minutely the original scriptures. Last year I was convinced that it is a subject of unlimited scope and can never be thoroughly exhausted. I have, therefore, decided to publish my research. The first edition consisted of only 300 pages, but now it has run into 1500 pages. I have, with all humility, tried to drink deep at these fountains of knowledge and to search out hidden truths more valuable and beautiful than the costliest pearls.

In the end, I would request my readers to pray to the Almighty that He may cherish in the hearts of the seekers-after-truth from all religions as well

as of brethren in Islam, the love of the “mercy to all the nations” (peace be upon him).

Abdul Haq Vidyarthi
Lahore, Pakistan
4 December 1966

Preface to the First Edition

Muhammad in World Scriptures was first published in Urdu four years ago. Being the first book of the kind, containing prophecies about the advent of the Holy Prophet in the various world scriptures, giving those prophecies in the original words of those scriptures, it had a warm reception at the hands of the Urdu knowing public. This brought us a demand from many friends that an English edition of the same should be brought out. The present volume in English is due to that pressing demand.

For certain circumstances beyond my control, the translation could not be done as it should have been. There are also misprints. With all these shortcomings, it has one merit which should commend it to the reader’s interest. It is a great and quite original research work. It is as such that I present it to the reader, requesting him to pray at the same time that God may open the hearts of the non-Muslims to the greatness of the Holy Prophet Muhammad.

I may also add that I shall feel grateful for any suggestions for the improvement of the book.

Abdul Haq Vidyarthi
Lahore, India
9 October 1940

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Foreword

by Mirza Masum Beg¹

Muhammad in World Scriptures is the title of a wonderful book compiled by Maulana Abdul Haq Vidyarthi of Lahore, in which the learned author, after an assiduous research extending over half a century, has collected from the sacred scriptures of different religions, prophecies relating to the advent of the Holy Prophet Muhammad (may peace and the blessings of God be upon him).

Maulana Abdul Haq Vidyarthi is an eminent research scholar of the modern age in the domain of religion, profound and deeply-read in classical languages, Sanskrit, Hebrew, Arabic etc., preached and propagated Islam all through his life, struck awe and terror with his invincible arguments in the minds of Arya preachers and Christian padres in public debates. To make an estimate of his vast knowledge of Vedic learning, it may be recalled that when a deadlock occurred between the pandits of the Arya Samaj and the Sanatan Dharm Hindus over the interpretation of a *Veda mantra*, both parties approached the Maulana to decide their dispute, and submitted to his judgment, which was, of course, always supported by strong arguments.

Mithāq an-Nabiyyin

Muhammad in World Scriptures is an exquisite exposition of the Quranic verse referring to the *Mithāq an-Nabiyyin* (Covenant of the Prophets), the like of which, it can safely be remarked, has not been written during the last fourteen centuries. The sacred verse reads:

“And when Allah made a covenant through the prophets: Certainly what I have given you of the Book and Wisdom — then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall aid him. He said: Do you affirm and accept My compact in this matter? They said: We do affirm. He

1. Mirza Masum Beg (d. 1969) was a prolific and excellent writer in English on Islam, the comparative study of religions, and the Ahmadiyya Movement. During the 1950s he was editor of the Lahore Ahmadiyya journal *The Light Weekly* of Lahore, Pakistan.

said: Then bear witness, and I, too, am of the bearers of witness with you.”²

The Most High God, in this verse, has drawn a picture of, and depicted, a scene of the spiritual world, when He gave the glad tidings of the advent of the World-Prophet, humanity’s greatest Teacher, and took covenants from all the nations of the world through the agency of their respective prophets that they shall receive him with open arms when he shall make his appearance on the stage. The distinguishing feature of the great Prophet, they were told, was that whereas each of the preceding prophets shall give his people the happy news of his advent, the great Prophet, on his part, shall vouch for the truthfulness of all the foregoing prophets, and make it a cardinal doctrine of faith for his followers to believe in them.

Prophet of Arabia

The history of the world bears it out palpably that there is one Prophet and only one who answers completely to this description — the Holy Prophet Muhammad. The Holy Quran is full of verses inculcating belief in all the prophets of the world, irrespective of class, colour or clime. On the other hand, Jesus Christ is reported to have said:

“Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers.”³

Moses, David, Solomon, Isaiah, Jeremiah, Daniel, Zachariah — to name only a few prophets of his own people, the Children of Israel — were all these thieves and robbers?

Fragments of truth

Notwithstanding the fact that the ancient scriptures have, in the course of the ages, suffered contamination at the hands of their custodians, fragments of truth are still found in them. It was for the Muslims to institute an enquiry into the ancient scriptures, and search out those prophecies regarding the advent of the great Prophet Muhammad, and invite the nations of the world to accept him and believe in him. But it is much to be regretted that they took no interest in this most essential and paramount affair. Allah shower His blessings upon Maulana Abdul Haq Vidyarthi who went round the world on three different occasions, paid visits to the big libraries in U.S.A., Britain, Holland and other countries, and scrutinised the sacred scriptures of different religions, and collected those prophecies, and published them in his magnificent book *Muhammad in World Scriptures*. He has studied intensively the Vedas and other Shastras of the Hindus of India, the Zend Avesta and

2. The Quran, 3 : 81.

3. John, 10 : 8.

Dasatir of the Parsees, the ancient scriptures of Egypt and Babylon, books of Buddhism, and the ancient manuscripts of the Bible, and has given in his book facsimiles of the original texts in the Sanskrit, Hebrew and Greek languages, giving the good news of the coming of the great World-Prophet of Arabia.

The *OM* of the Hindus

It is simply fascinating to see how the learned author analyzes each prophecy and brings it to bear upon the Holy Prophet in a marvellous manner. The present writer was enraptured with delightful wonder when he read the Maulana's commentary on the significance of the Hindu formula *OM*. There are, as in other languages, abbreviations in Arabic also. The Holy Quran has used 29 such abbreviations, *alif*, *lam*, *mim* being one of them. But the half-baked *maulvis* (religious teachers) unfortunately mistaught the world that these letters were enigmatic and inexplicable, and left them untranslated. The Arya Samajists seized upon this opportunity and launched the attack that it was the distorted form of the Hindu *OM*. The *maulvis* were confounded and speechless. On account of their own silly statement, a seal was set upon their lips. It was for Maulana Abdul Haq Vidyarthi to come forward and repulse the attack. He said, arguing *ad hominem*: if *alif*, *lam*, *mim* is the distorted form of *OM*, let us find out and see what *OM* stands for and signifies? The Maulana then proceeded to analyze *OM* into its component parts, and lo, out emerged a prophecy foretelling the advent of the Holy Prophet Muhammad.

Bhavishya Purana

The Hindus have tended to consider Muslims as a low class people. But their sacred scriptures, the Vedas and the Puranas, speak of the Prophet of Islam and his followers in terms of great honour and high esteem. Just open *Bhavishya Purana*, compiled by the famous seer and saint Maha Rishi Vyasa. A free English translation is given below:

“A spiritual teacher shall come from a foreign country. Muhammad (*Mahamad*) shall be his name. The Raja, bathing this Arab of an angelic disposition with the sacred water of the Ganges and five purifying liquids (*panchgavya*), adored him with full faith and devotion, and said: I bow before thee, O thou Pride of the human race, (*namaste girjanath*), thou dweller of the desert (*marusthalnivasnam*), who bestows plentiful power for slaying Satan; who has been protected from thy wicked enemies. O thou manifestation of the Supreme Being! accept me as thy slave, as one fallen at thy feet.”⁴

4. Book 3, chapter 3, hymn 3, verses 5 to 8.

In these verses, the Maha Rishi is describing not any actual event but a vision which the Most High God had shown him, thousands of years in advance, in respect of a great future event, namely, the coming of the World-Prophet, the greatest spiritual Teacher of the human race.

The Maha Rishi then proceeds to draw a pen-picture of the companions of the great Teacher. He wrote:

1. The followers of Muhammad shall observe circumcision (*ling-chhedi*), wear beards on their chins (*samashrudhari*), no tufts of hair on their heads (*shikhaheena*), and work out a mighty revolution in the world of religion.
2. Their faith shall not be a concealed affair, but it shall be proclaimed aloud (*oonchalapi*) from the minaret of every mosque.
3. Excepting swine (*vina kaulam*), they shall eat all other good and lawful animals (*sarvbhakshi*).
4. The Hindus use grass (*kusha*) in sacrifice as a purifying factor, but these people shall purify themselves by means of war.
5. They shall be called Musalmans (*Musalwants*), for the reason that they shall fight against those who corrupt and contaminate religion (*dharmdooshkah*).
6. From Me shall be this religion of the meat-eaters, i.e., it shall be a Divinely-inspired faith.

Other scriptures

In the same wonderful way, the learned author has dealt with and discussed prophecies culled from the Vedas of the Hindus, the Zend Avesta and Dasatir of the Parsees, the sacred scriptures of the Buddhists and of the ancient Egyptians, and the Old and the New Testaments of the Bible. He has adduced 3000 incontrovertible arguments and signs proving the truthfulness of the Holy Prophet Muhammad and his Divine mission. In one word, this book may rightly be called *multum in parvo*. Every Muslim who cherishes in his heart love and respect for the Holy Prophet, and every other seeker-after-truth, should possess a copy of this wonderful book; and philanthropists and persons of means should, in the interest of the cause of Islam, have copies of it placed in all the big libraries of the world.

Introduction

Before the advent of the Holy Prophet Muhammad, people believed only in the truth of their own respective prophets and sacred scriptures. For instance, even today a Jew believes only in the Israelite prophets, a Christian believes in Jesus and half-heartedly in the prophets of Israel, a Buddhist in the Buddha, a Zoroastrian in Zoroaster and in some prophets of his own country, a Hindu in the Rishis raised up in India, but Islam came with a new conception of religion. It drew our attention to the universe, there to find the clue to the religion of God. The all-comprehensiveness of the Lordship of Allah in the very first words of the Quran, "Praise be to Allah, the Lord of the worlds",¹ is quite in consonance with the cosmopolitan nature of the religion of Islam, which requires an admission of the truth of the prophets of all nations. Its most striking characteristic, therefore, is that it requires its followers to believe that all the great religions of the world that preceded it have been revealed by God. It is a fundamental principle of Islam that a Muslim must also believe in all the prophets of different nations of the world. At its commencement the Quran lays down clearly:

"And who (i.e., Muslims) believe in that which has been revealed to you (O Muhammad) and that which was revealed before you."²

The reason why prophets are raised in all the nations of the world is stated by the Holy Quran to be:

"So that the people may have no plea against Allah after the coming of messengers."³

and it is added: "Nor do We chastise until We raise a messenger."⁴

In other words, the punishment of the hereafter will be meted out only after man has been warned through a Divine messenger:

"And for every nation there is a messenger. So when their messenger comes, the matter is decided between them with justice, and they are not wronged."⁵

1. The Holy Quran, 1 : 1.

2. *Ibid.*, 2 : 4.

3. *Ibid.*, 4 : 165.

4. *Ibid.*, 17 : 15.

5. *Ibid.*, 10 : 47.

In the light of these clear injunctions of the Holy Quran, if there is any nation on the earth that has not seen any prophet in it, God will not chastise that people; their excuse before God will be something like this:

“Our Lord, why didst Thou not send to us a messenger so that we might have followed Thy messages and been of the believers?”⁶

And if they find in their revealed book the prophecy about the coming of the “*Desire of the Nations*” or the “*Seal of the Prophets*”, as it is termed in the sacred books of Israel, they must believe in him, when he appears in fulfilment of such prophecies. It will be no justice on the part of the Lord of all the nations that He should reveal a prophecy about the coming of the ‘mercy to all the nations’ only in a particular nation’s book, and on the Day of Judgment He would condemn all the nations of the world as unbelievers and send them to hell. The Holy Quran declares:

“We have not sent you (O Muhammad) but as a mercy to all the nations.”⁷

He is not a mercy to Jews and Christians only but is a verifier of all the prophets and sacred books of all the world. So a Muslim believes not only in the Prophet Muhammad (may peace and the blessings of God be upon him), but in all the other prophets as well, and it is this belief only that can smooth the roughness of relationship between the nations of the world.

Abdul Haq Vidyarthi
Lahore, Pakistan
24 September 1975

6. The Holy Quran, 28 : 47.

7. *Ibid.*, 21 : 107.

Two kinds of testimony to the Holy Prophet's truth

“And those who disbelieve say: You are not a messenger (of Allah). Say: Allah is sufficient for a witness between me and you and whoever has knowledge of the Book.” — The Holy Quran, 13:43.

As long as the social development of a nation does not reach a stage which necessitates an organised government to settle mutual disputes, no systematic form is given to laws and statutes. Similarly, the signs of the truth of prophetic claims have been corresponding to the mental development of a people. In olden days people used to indicate their veracity by different ways; for instance, by taking a vow, lifting fire in their hands or diving into it, safely crossing a whirlpool, throwing themselves from a mountain without being hurt, soothsaying, magical enchantment and by showing dexterous tricks. The position of the testifier or the seeker-after-truth was, thus, hardly better than a divining machine. No deep-thinking was required to essay the genuineness of a claim. In Hinduism and other ancient cults the veracity of holy personages was judged by such like criteria.¹

The Quran, however, has put forth no such miracle-working in support of the Holy Prophet Muhammad's claim (may peace and the blessings of Allah be on him). If the perfection of its law is the criterion of an elevated society, then the Quranic standard laid down for the truth of the Holy Prophet's claim deserves a careful consideration. In the verse quoted at the top, two kinds of testimony have been advanced in support of the Prophet's claim, and these witnesses have been deemed sufficient to establish his truth:

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1. It is written in the biographical records of Zoroaster that the Lord of the universe sent his Light on a mountain where it assumed the shape of a tree. The cow of Zoroaster's father fed on the leaves of this tree and he used to take cow's milk. Thus the blood which was to procreate the Iranian prophet was highly saturated with Divine Light. Zoroaster was still in his mother's womb when the Ahrimans began to plot against his life. When he came into the world, the evil spirits plagued and tormented him. They cast him into the fire and threw him to the wolves but every time he escaped. Similar miracles are said to have taken place when Christ and Buddha were born. Sita, the wife of Rama, proved her innocence by grasping glowing embers in her naked hands.

the testimony of God himself and the testimony of the one who knows the Book. “The Book”, of course, signifies the previous revelations from God.

In the law of evidence, two factors are particularly notable: the importance of the witness and the relevancy and positivity of the testimony. In the case of the Holy Prophet Muhammad, the mightiness of the evidence is obvious from the fact that the Lord Himself stands as a witness for him.

The testimony of the Lord

By God’s testimony is generally meant the evidence of the Book of Nature, the extraordinary Divine support and the operation of Divine laws which have always characterised the truth of Divinely inspired people. We find in this universe everything governed by a particular law. From the minutest atom to the most gigantic orb, nothing seems in the creation to be working without some principle.

“Our Lord is He Who gives to everything its creation, then guides it (to its goal).”²

This all-comprehensiveness of Divine Law is a strong testimony to the truth of the Holy Prophet’s claim; for he was the first of all prophets who advanced this argument to prove the universality of Divine revelation, namely, that every leaf in the book of nature and every particle of the creation necessarily stands in need of the laws which God Almighty has vested into it. When the All-Wise God, the Cherisher of the worlds, has vouchsafed a law even to the tiniest atom, then man, the best handiwork of His omnipotent power, with a vast field of progress before him, stands in need of guidance and heavenly light for his maintenance and progressive development. Says the Almighty in the Holy Quran:

“Glorify the name of your Lord, the Most High, Who creates, then makes complete, and Who makes (things) according to a measure, then guides (them to their goal).”³

To set a human limit to Divine revelation and to confine it to a particular period or people, not only negates the attributes of Justice, Mercy and Beneficence of the Lord, but disparages the very need and essence of religion. It ceases to be the indispensable essential which must of necessity be imparted to every nation, or if corrupted by the ravages of time, must be revived through a new prophet to make it again the motive power of human life. If all the nations of the world, save a particularly favoured tribe, could manage to live on without religion, and could produce, without revelation and Divine inspirations such supreme models of virtue and piety as appeared

2. The Quran, 20 : 50.

3. *Ibid.*, 87 : 1–3.

sometimes in the persons of Zoroaster, Buddha or Abraham, and sometimes in the persons of Moses, Krishna or Jesus Christ, surely there seems to be no justification for specifying a particular people or place for the guidance and instruction of the rest of mankind. And if it is God Himself Who, with His law of requital, unnecessarily creates a schism among the people, showing His Light only to the chosen few, depriving the rest and condemning them to perdition as if they were not His creatures, then such a God is not worthy of adoration. He will be no better than the fabled blind king of a sunless realm whose denial is better than acceptance.

This is an immensely extensive and vast subject. The more one ponders over it, the more palpably will it transpire that the need for religion arises only under the circumstances that Islam has presented. Islam maintains that prophets have been raised from time to time in every nation of the world, and the Beneficence of the Most Compassionate Lord has never deprived any of His creatures of the light and lead of True Religion. Again it holds that religion must be found in every age and clime as an established reality; the followers of which must look upon its propagation as the prime purpose of their life. No power on earth, however great, should deter them from their missionary endeavours. Earthquakes may visit the nations, storms may despoil and devastate, streams of human blood may flow by the collision of Truth and Falsehood, all this does not matter so long as man does not realise and admit that there is no help save the acceptance of a true religion. Otherwise any secrecy in the propagation of religion and whispering of the chants in the ears, lest the others may know of it, is to negate the very purpose of religion.

Belief in the Holy Prophet alone ensures universal peace

“And certainly We raised in every nation a messenger, saying: Serve Allah and shun the devil.”⁴

The Holy Prophet Muhammad, of all the prophets of the world, has been endowed with unique attributes. One characteristic mark of his mission is that he vouched for the truth of all the prophets who had gone before him, and made it obligatory on his followers to put faith in all of them, just as in his own Divine mission. This principle of Islam is so magnificent and grand that it not only forms the very basis of True Religion and universal peace, but the slightest deviation from it would pull the whole structure of religion to the ground. For, according to Islam, religion is a universal reality which is found in every nation of the world. In the present age, men of this view have sprung up in almost every religion, which is a clear sign of the soundness of this creed. But the Holy Prophet Muhammad was the first

4. *Ibid.*, 16: 36.

inspired teacher to teach this sublime principle to the world. No prophet before him revealed this truth, nor has any other religion made the belief in all prophets an essential article of faith.

“The Lord of the worlds” — a Quranic conception only

“(All) Praise be to Allah, the Lord of the worlds.”⁵

He is the Lord of the East as well as the Lord of the West. Leaving aside the recognition of the appearance of prophets in every nation, most of the religions are not tolerant and generous enough even to concede that their God is the God and Deity of other nations as well. Brahmanism and the Vedic religions looked upon the Aryans as the only children of God.⁶ The cow-mother of the Vedas yielded milk only to the Brahmins, the Kshatriyas and the Vaisyas, and fed and fostered them alone.⁷ Jehovah, the God of the Israelites, was to the utter exclusion of other people, their God alone. John S. Hoyland writes in his book *A Brief History of Civilization*:⁸

“The God whom the Jews worshipped had at first been conceived of as the tribal Deity of a nomadic people ... for many centuries the Jews continued to conceive this God of righteousness as their God only ... But this idea that their own national God was also the God of all other men was never welcomed and adopted by the mass of the Jewish population.”

Testimony of God in the form of Divine support

“Say: Allah suffices for a witness between me and you. Surely He is Aware of His servants, Seeing.”⁹

The testimony of God, in this verse, denotes the triumph of Truth and the discomfiture of falsehood. Truth, notwithstanding its increasing opposition, thrives and prospers; whereas falsehood, in spite of its power and privileges, is vanquished, for the Lord with His Almighty power is Aware and Seeing. This second testimony of the Lord is met with in every phase of the Prophet's life in the form of astounding success. The heavenly signs that appeared in support of Noah, Abraham, Buddha, Krishna, Moses, Zoroaster and all the prophets of the world, appeared in the most manifest manner in support of the Prophet Muhammad. His great success and preponderance, in spite of bitter opposition, paucity of friends and legion of foes, is a clear proof of Divine support. Even the opponents of Islam have admitted this

5. The Quran, 1 : 1.

6. Aryas are the sons of God, *Nirukta*, 6 : 26.

7. *Atharva Veda*, 19 : 71.1. Mother Veda is the nourisher of Brahmins, Kshatriyas and Vaisyas.

8. Oxford University Press, 1925, p. 72.

9. The Quran, 17 : 96.

unique success of the Holy Prophet; and in fact true greatness is that which is also acknowledged by opponents. The *Encyclopaedia Britannica* in the article 'Koran' describes the Holy Prophet as:

"The most successful of all the prophets and religious personalities." ¹⁰

The Promised Prophet

"And when Allah made a covenant through the prophets: Certainly what I have given you of the Book and Wisdom — then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall aid him. He said: Do you affirm and accept My compact in this matter? They said: We do affirm. He said: Then bear witness, and I, too, am of the bearers of witness with you." ¹¹

Besides the two above-mentioned testimonies, there is yet another magnificent testimony of God referred to in this verse. A covenant was taken from all the nations of the world through their respective prophets, that when the prophet who would confirm their truth and corroborate their Scriptures should appear, they would accept him with open arms and render him all possible assistance. This covenant of the prophets is recorded in their Books in the form of prophecies. The Holy Prophet Muhammad brought this supreme truth into the world, which proved the indispensability of religion and then established it on a firm footing. The condition in which the sacred scriptures of the world are found today is really a horrid one. These are, no doubt, the relics of those great Books that were given to the prophets of yore. No scripture of any religion was to be found in its original form and pristine purity at the time of the Holy Prophet's advent, nor is one found today. Such books, therefore, cannot prove the truth of religion, nay, their own prophets stand in need of vindication. So many suspicions and misgivings have sprung up about the figures of Zoroaster, Abraham, Krishna and Christ that they are being looked upon as mere fictitious persons. So many differences are found regarding the name, place, and period of the ancient prophets that their very existence is being doubted.

The Holy Prophet has, thus, put all the prophets under deep obligation by testifying to their truth. Indeed he had done for them what their own present-day Books or followers could not do. In this way, by the collective evidence of them all, he has also established and evinced the truth of religion. And in this age of irreligion and materialism, a better argument on the truth of religion could hardly be found, an argument on which the wise and fair-minded people of all the nations could agree.

10. 11th edition, p. 898.

11. The Quran, 3 : 81.

We invite the attention of the just-minded people of all persuasions to another very important testimony of this kind. Just as the Holy Prophet has vouched for the truth of all the prophets of the world, and made it obligatory for a Muslim to believe in all of them, in like manner, all the great prophets of the world testify to the truth of the Holy Prophet and exhort their followers to put faith in him. Not a Founder of religion has passed who did not give the glad tidings of the advent of this Great Last Prophet. The fact that the Holy Prophet Muhammad verified the truth of the preceding prophets, forms a strong basis for international peace and human brotherhood. But to say that all the prophets of the world confirmed the truth of the Prophet Muhammad's mission, is a mightier argument still, proving the truth and unity of all religions. The point that some accredited prophet of every clan or clime predicted the advent of the Holy Prophet, deserves serious consideration by every seeker-after-truth. Muhammad was the confirmer of all the prophets, and this tenet, as we have said, is the basis of world-wide peace and amity. The prophets of the world were the confirmers of the Prophet Muhammad. This forms the holy sanctum of the world of Religion. He who stays without these sacred precincts will soon fall a prey to godlessness and irreligion.

The testimony of the People of the Book

“Say: Allah is sufficient for a witness between me and you and whoever has knowledge of the Book.”¹²

The sacred scriptures in keeping of other religions have come down from thousands of years, but the Muslims, during the past thirteen centuries and a half, have never endeavoured to learn their languages and give the books a thorough study, although next to the Divine testimony in favour of the Prophet Muhammad comes the evidence of the one who has been given knowledge of the Great Book that was revealed to the prophets in different languages of the world. The present age, there is no doubt, is the time when Islam shall prevail and predominate over all other religions, and innumerable arguments proving the truth of Islam shall be adduced. This is the age of the fulfilment of the Divine promise:

“He may make it prevail over all religions.”¹³

This is also the age when the collective evidence of the prophets of different religions in favour of the Prophet Muhammad was to be unfolded. With what care and caution the followers of various religions in the past kept their books in concealment and secrecy, is a long, long tale.¹⁴

12. *Ibid.*, 13 : 43.

13. *Ibid.*, 9 : 33.

14. See next page for this note.

We are much indebted to the efforts of the people who brought out the scriptures of the Hindus and the Zoroastrians from their den of obscurity and showed them the light of the day. Although these efforts were primarily of a commercial nature, still we owe gratitude to those scholars for their untiring endeavours and the zeal with which they learnt different languages and published old books. Here too, I see a sign of the Holy Prophet Muhammad's truth. Jesus Christ was, in fact, the 'Morning Star' who brought the happy tidings of the appearance, on this world's firmament, of the mid-day Sun of prophethood. Similarly, the literary and scientific researches of his followers have always guided the world to the Holy Prophet's mission and testified to his truth. The indifference of the present-

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14. The instance of an eminent scholar, Sir William Jones, will illustrate our point. Sir William was the man whose assiduous efforts carried Sanskrit to the Western countries, so that Europe today is publishing, for the Eastern people, rare and obscure editions of the Vedas. Sir William came to Fort William, Calcutta, as a Judge of the Supreme Court in 1783 A.D. He was the man who founded the Asiatic Society of Bengal, and thus laid this country under an immense debt of gratitude, which can never be forgotten. It was through the untiring efforts of this Society that the ancient editions of the Vedas and other Sanskrit literature saw the light of day. When Sir William made up his mind to learn the Sanskrit language, no pandit, in spite of a handsome remuneration, could be found throughout the length and breadth of the country who would undertake to teach him. Old records, however, show that two or three pandits secretly went to Sir William to settle the remuneration, etc., but the pandit fraternity got a smell of the affair and they were excommunicated, all manners of social dealings such as interdining, intermarriage, etc., being cut off with them. Such a strict attitude of the society naturally threw cold water over the aspirations of the pandits and the difficulty remained unsolved. Shiv Chandra, the Maharaj of Krishna Nagar, was a friend of Sir William. He too tried his best, but could not procure a man to teach the 'unclean' Sir William. At last, a family-less pandit, Ram Lochana by name, girded up his loins for the risky job. The Pandit lived alone, a man "single chose to live and shunned to wed." Friends, he had, no doubt, but a pay of Rs. 100 a month and the majestic ride of a palanquin from his place to Chaurangi were attractions which made the Pandit regardless of his friends. Very hard were the conditions which the Pandit imposed upon his student, but Sir William Jones endured all the severe restrictions and did not swerve a jot from his firm resolution. A room on the ground floor of the bungalow was set apart for the purpose. It was, by the Pandit's order, floored with white marble. Meat of any kind was not allowed to be brought even into the precincts of the house. Sir William was to receive instruction on an empty stomach; but occasionally, when he humbly implored the Pandit, he was allowed to take a cup of tea. Half an hour before the appointed time, a trooper rode to the Pandit's house to inform him that it was time for the lesson. Then would the Pandit condescend to come. An apartment adjacent to the study-room was set apart for the Pandit to remove his pure and sacred robe and put on the one with which he went into the *Sahib's* presence. A Hindu was appointed to daily consecrate the study-room and its furniture by washing it with Ganges-water. The Pandit was of an irritable temper. He often used to scold Sir William saying that meat-eaters could not learn Sanskrit, for it was not the language of the unclean but of the gods. Sir William Jones brooked all this sarcasm with a smiling face, and at last he did learn Sanskrit. Had there been someone else in Sir William's position, his enthusiasm would certainly have damped within a very few days.

day Muslims towards knowledge, the decay of their civilization and culture, and the destructive forces of their mutual feuds and *kafir*-making, instead of propagation work or some constructive programme, are really signs of the discomfiture of Islam. But the Prophet Muhammad is not blessed by Muslims alone, as God and His angels also bless his name.¹⁵ The Muslims of today are, unfortunately, through their misdeeds, a slur upon the Holy name of the Prophet, but the blessings of Allah and His angels are, at the same time, removing all stigmas and clearing the Prophet's character of all false imputations. All the literary and philosophic researches and the volumes published today in the West, on the study of ancient religions, are full of such arguments that support the truth of Islam. If before the advent of the Holy Prophet the Christian monks and priests were eagerly waiting for the appearance of Paraclete (Ahmad), and with their continuous prayers, their devout supplications and invocations of blessings, they were giving the world the glad news of the advent of the Holy Prophet Muhammad, similarly they are, today, evincing his truth through their critical investigations and literary pursuits. It was no small favour which the Holy Prophet did to Jesus Christ, his mother and their pedigree.¹⁶ And this, in fact, is a humble reciprocity of the same kindness, that the Christians today are spending millions and taking so much pains to (indirectly) serve Islam. It is no wonder if, as a result of their labour, they may see the true light of Islam.

No doubt, the inability of Muslims to render this service to the cause of their religion deprived them of heavenly rewards, but it was, at the same time, not without a pre-ordained purpose. Had the Muslims been responsible for bringing these ancient scriptures out of oblivion, the blame of corruption in these books must also have been laid on them. Thus, if on the one hand, the non-Muslim followers of these books tried their best to keep their contents in secrecy, on the other hand, the expositors of their teachings were also non-Muslims and often hostile opponents of Islam. So it was ordained that all the prophecies in those books should remain intact without a shadow of doubt of corruption in them. This is why during the palmy days of Islam, the Vedas, the Dasatir and other ancient scriptures remained in obscurity, and the treasures in them were meant to be bestowed on the Muslims in this age of their decline and decay, so that it may prove the fact that Islam has never

15. "Surely Allah and His angels bless the Prophet. O you who believe! call for blessings on him and salute him with a (becoming) salutation." — The Holy Quran, 33 : 56.

16. In the genealogy of Jesus, Matthew (1 : 1–7) gives names of women like Tamar, Rahab, Ruth and Bathsheba, who were prostitutes and harlots. See Genesis, 38 : 24; 1 Chronicles, 2 : 4; Joshua, 6 : 17; Ruth, 3, 4 : 12; 2 Samuel, 11 : 1–12. The Holy Quran, on the other hand, speaks of Mary as "O sister of Aaron! your father was not a wicked man, nor was your mother an unchaste woman" (19 : 28). According to the Holy Quran, Mary descended from the family of Aaron, which was very well-known for its piety and devoutness.

stood in need of a temporal power for the establishment and recognition of its truth, but that it also possesses such priceless gems, to shed lustre upon the world, which for centuries past were kept buried as a unique Divine gift in the treasuries of other religions.

A strong evidence on the Finality of Prophethood

“This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion.”¹⁷

This tenet of Islam, namely, that prophets were raised in all nations of the world and that only the Prophet Muhammad was the Promised Messenger of all the religions, is a very strong evidence on the finality of prophethood with the advent of Muhammad (may peace and the blessings of Allah be on him). Before the appearance of the Holy Prophet, people believed only in the truth of their own respective prophets and belief in all the prophets could not be held on account of the continuity of prophethood. But when prophethood came to an end and the last of the prophets, the promised one of all religions, appeared, it was necessary that all the nations of the world should put faith in him and through him in all the preceding prophets, thus uniting the scattered and dissenting sections of humanity into a solid whole, and bringing to perfection the thing that was ordained ever since the creation of the universe. This was also to be the proof of the fact that this universe is not an automatic machine of heterogeneous elements, but is being governed by an All-Wise, All-Knowing God, Who carries every object, passing it through the various stages of its development, to its perfection. Thus if in the earlier stages of the world's development, need was felt for the unification of a people and for a brief collection of religious laws, still greater was the need of a perfect religion and an Ideal Prophet to link together all the nations of the world. And this link of brotherhood between nations and prophets was formed by the appearance of the Holy Prophet Muhammad.

A prophet after the Finality of Prophethood causes dissension

“And thus We have made you an equitable nation that you may be the bearers of witness to the people and that the Messenger may be a bearer of witness to you.”¹⁸

The belief in the advent of a prophet after the perfection of religion and completion of prophethood is again to rend asunder this solidarity of religions and to falsify the very wisdom of All-Wise God. Such a belief is simply preposterous and is open to various objections. We count three objections to this belief.

17. The Quran, 5 : 3.

18. *Ibid.*, 2 : 143.

The first reflection is on the wisdom of God Himself. He gave such a training to humanity, through a long chain of prophets, that they united into a single whole at an appointed time. After the achievement of this great object, He Himself sent another prophet to tear away this united body. After thirteen centuries of great sacrifices and strenuous efforts a community of six hundred million people was prepared to lift the banner of international peace and amity and to evince the truth of all the prophets of the world; and then suddenly it struck God to raise a prophet and break this mighty force into pieces. Thus, the parable of the spinning dame narrated in the Quran will be more applicable to God Himself:

“And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly.”¹⁹

The second objection to this doctrine is that it negates the very aim of religion. The real aim of religion is to unite mankind into a single whole. And if a prophet can appear even after the achievement of this aim, religion not only loses its real purpose but also amounts to an absurdity. Prophets could certainly come, and have been coming, before the appearance of the Promised Prophet; but when that expected one has appeared, about whom all the preceding prophets had prophesied and enjoined upon their followers to put faith in him and assist him, and when religion was made perfect and the world was given the message:

“This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion”²⁰

any new prophet or new religion will undo the whole thing and will cause a great disruption.

The third reason why a prophet cannot be tolerated after the finality of prophethood is that it falsifies the mission of the Promised Prophet. If prophethood was to continue as before, there was no sense in raising one prophet for the guidance of the entire mankind. Different prophets could have come to guide their respective people. And the appearance of a prophet among the very followers of the Holy Prophet Muhammad, whose denial turns a man out of the pale of Islam, is an insult to that great eminence of the Promised Prophet and is contrary to the Islamic fraternity. The greatness of the Prophet Muhammad and the dignity of his mission demand that no other claimant should appear after him whose denial may rend the unity of Islamic brotherhood. This is what was ordained since the creation of this universe, and this is what all the prophets came to fulfil. The edifice of prophethood has been completed and there is no room for another prophet.

19. The Quran, 16 : 92.

20. *Ibid.*, 5 : 3.

The prophecies that we shall discuss in this book clearly support the doctrine of the finality of prophethood. Not only the Holy Quran and the Hadith reports of the Prophet Muhammad illustrate the finality of prophethood, but the unanimous evidence of all the prophets in these prophecies also amounts to the fact that Prophet Muhammad is the last of the prophets and any claim after him is false. He who steps out of the holy precincts of the final prophethood will surely fall prey to irreligion and heresy.

A word to Hindu, Christian, Jewish, Zoroastrian and Buddhist friends

In the current law of evidence it is an admitted fact that documents are superior to oral testimony and are not to be overruled by witnesses or by an oath. Now consider, in the light of this, the Divine compositions and written testimonies which are the legacies of holy prophets, *rishis* and *vakhshurs*. Everybody believes that these holy personages never made a false statement for some worldly end or greed. They were so much above ordinary men that many of them were worshipped as gods or incarnations or sons of God. They infused life into millions of dead people and their followers do not take their name without first purifying themselves. These great souls have prophesied the advent of a glorious prophet. Belief in this prophet is thus obedience and submission to the will of their own prophets and *rishis*. It is really a strange coincidence and must be well considered by followers of all the religions, and even by those who do not believe in a religion, how all the prophets living in remote corners of the world and far away from Arabia, thousands of years before, gave the glad news of the advent of a glorious prophet. And it was not, like the prophecies of Christ, just a piece of news, but it had arguments and clear evidence to support it. The Divine Hand was also seen moving in its favour, and extraordinary triumphs through Divine help, which are beyond human power, accompanied it.

Let all the wise men and sages of the world ponder over this. A man ignorant of letters and worldly sciences, knowing nothing of other religions, makes a declaration which none ever before him made, and today the expounders of religion evince his truth and verify what he said centuries before. Today it is proved that prophets have been appearing one after another like the links of a chain. Again it is seen that various prophets appearing in different countries, addressing different nations and speaking in different dialects, made a prophecy thousands of years before, of the coming of a prophet who will be the promised one of all nations. The world knows that the said prophet with all his accompanying signs did appear. And lastly it must also be considered that he brought a message which is unique in establishing peace and fellow feeling among all sections of humanity and is sorely needed in this present age of discord and disharmony.

Some characteristics of the prophecies about the Holy Prophet

Miracles and prophecies, like the missions of the prophets, have lasted only for a time, and have been confined only to the respective scriptures of a people. Thus the prophecies about Jesus Christ and Elijah are found only in the books of the Israelite prophets and in no other religious scripture. If perchance any reference about them is to be met with in the scriptures of other religions, they have no value, for, according to the Christian belief Divine revelation was granted only to the Israelite prophets. This is why the Gospels only refer to prophecies about Jesus made by Israelite prophets and by none else. Of all the prophets, it was the Prophet Muhammad alone about whom prophecies were made in all Divine books by all prophets.

Another characteristic of the prophecies made about the Holy Prophet is that we find in them frequent mention of Divine power and testimonies of knowledge and learning, whereas in the case of other prophets mention is made only of mundane facts relating to everyday life. In the case of the Holy Prophet Muhammad, however, it is recorded that even impossibilities will be made possible for him and on many occasions his advent is spoken of as the appearance of God Himself. Things that are impossible for man are more than possible for God, and as the Holy Prophet was given Divine help at every step and God's Hand was working in his favour, his appearance is metaphorically called the appearance of the Lord.

Some important conventions about prophecies

Students of every science and art have to bear in mind certain conventions and things agreed upon relating to the art which they want to study or acquire. An artist is at liberty to paint a journey many miles long on just a scrap of paper, and to describe on a flat surface not only length or breadth but also height and depth. A sculptor can make a statue without colour or movement. We are generally familiar with such conventions and so we do not object to them, otherwise our case would have been just like that of those native Americans who objected why a photograph had only one side of the face. There are also some accidental conventions; just as a sculptor, in order to raise his statue, gives it a support. Similarly, there are certain conventions regarding prophecies. We relate a few of them:

1. *Prophecy*, the term used in theology, in its strict sense means the foreknowledge and foretelling of future events though it may sometimes be applied to past and present hidden things which cannot be known by the natural light of reason. Its knowledge must be supernatural and infused by God. It is a Divine light by which God reveals things beyond the natural power of created intelligence. God multiplies the means of transmitting these revelations: at one time He makes use of words; at another, figures, images,

similitudes, and again of both words and symbols together. Prophecy is given primarily for the good of others. No doubt the text is not always clear and explicit. The prophecies that are to be met with in the Bible, whether they be for Jesus or any other promised personality, are without any details. Most are full of ambiguity and require interpretation and comment. The result is that their meanings remain unclear to the ordinary intellect, and the learned ones also cannot understand them except with some special context or after the actual appearance and the personal interpretation of the promised prophet for whom they are meant. And according to the Christian view, sometimes even the man for whom the prophecies are made cannot understand their meaning. Thus John denied being Elijah,²¹ while Jesus clearly stated that none but John was the promised Elijah.²²

Both Ramchandra and Parshurama were incarnates of God as believed by Hindus, yet not recognising each other, they quarrelled.

2. The names used in prophecies are generally not personal names but attributive names. This is because, in the eyes of God, the value of a man is according to his qualities, personal merits and attributes and not on account of his personal name. We find that the personal name of Christ was Jesus, but there is not a single prophecy in the preceding scriptures in which mention of Jesus is made. No doubt there are prophecies making a mention of Christ, and this is because Christ was the qualifying name of Jesus, the Christian Prophet.

3. In the language of prophecies a day sometimes means a year²³ and sometimes one thousand years of our human calculation:

“And surely a day with your Lord is as a thousand years of what you reckon.”²⁴

Among the Hindus as well, the year of Brahma is different in duration from that of the common people.²⁵

4. A prophecy is interpreted just as a dream. In Vedic commentaries it is known as *rahasya* or a secret. Words have their usual literal meanings, but they can also be used figuratively, as ‘head’ has its literal meaning as a part of the body, but is applied to the head of a school, of any army, the force of

21. John, 1 : 19–20.

22. Matthew, 11 : 14; 17 : 11–13.

23. “...forty days I assign you, a day for each year.” — Ezekiel, 4 : 6.

24. The Quran, 22 : 47.

25. *Manu*, 1 : 66–73. Similarly, we find in the Zoroastrian scriptures: “And a year seems only as a day” — *Fargard*, 3 : 40.

a stream of water, stalk of grain, hammer, club, etc. A person may be said to be a keystone of an arch or a dome, figuratively.²⁶

5. Not only the names of individuals, but the names of countries and places that are mentioned in prophecies are also attributive. For instance, 'Jerusalem' stands for Makka and even Islam itself.²⁷ Similarly, 'Ayodhya' (the unconquerable) in the Vedas stands for Makka, where war is forbidden, and not for the Indian 'Ayodhya' which had always been under the sway of some foreign domination. The almond branch shown to Jeremiah is not shown for itself but is intended solely to represent, by its name *shaqed* (vigilant), the Divine watchfulness which will not allow the word of God to be unfulfilled.²⁸ It is wrong to say that Isaiah believed that at the end of time the hill Zion would physically surpass all the mountains on the earth.²⁹

6. If in some revealed book we come across a double-faced prophecy about the same individual, we shall have to take only one of the two aspects. As these books have been in the hands of the opponents of Islam, it is quite possible that they might have tampered with them in order to make the prophecy ambiguous. Moreover, it is against the truth of the book itself that it may give two contrary facts about one and the same individual.

7. Any part of a prophecy which is contrary to reason and true knowledge will not be worth considering.

8. Parts of prophecies which are full of myths will be accepted only so far as they are corroborated by real facts.

9. The prophecy of the second advent of a prophet would mean the appearance of someone else in the spirit and power of that prophet. This is how Jesus explains the second advent of Elias.³⁰ Similarly Krishna says: "We make ourselves appear through someone else as need be."³¹

10. In prophecies, the name, place and the years of the advent of the man about whom a prophecy is made is not clearly stated because belief in the prophets is more or less of the nature of 'belief in the unseen'. Had the prophethood of every prophet been quite clear and manifest, there would have been no merit in accepting them, as there is no merit in believing in the sun which every eye can clearly see. Secondly, deep thinking in religion and investigation of hidden secrets sharpens a man's intellect, and this is exactly what God wants rational beings to do. Thirdly, there have always been different metaphors, similes and figurative speeches in different languages,

26. Psalms, 118 : 22; Ephesians, 2 : 20; Psalms, 144 : 2.

27. Galatians, 4 : 25; Haggai, 2 : 9.

28. Jeremiah, 1 : 11.

29. Isaiah, 2 : 2.

30. Matthew, 11 : 14.

31. Bhagavad Gita, 4 : 7.

and they have been adding to the ambiguity of prophecies. Moreover, there being no record of geographical and historical conditions of various countries, it is difficult, in spite of research work, to find out the man about whom a prophecy was made.

Lastly, there is another point also which is greatly responsible for ambiguity in prophecies, i.e., the hostility which the followers of a book bear towards other religions and tribes. A people who consider themselves the chosen ones and children of God will never tolerate, in spite of a clear prophecy in their book, to evince the truth of another prophet. Thus the Israelites refused to believe in the Holy Prophet Muhammad because he was a non-Israelite. Rather, they tried their best to tamper with the prophecies about the advent of the Holy Prophet and make them obscure.

Thus, just as nature has kept most of its beauties hidden lest they may lose their charm and lustre, in like manner, these gems of prophecies are also kept hidden in the shells of pearl-oysters to keep them secure from the ravages of time, just as shells are secure in the tumultuous waves of the sea.

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Part 1

Muhammad in Jewish Scriptures (The Old Testament)

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Chapter 1

The Early Prophets

1. Prophecies in the Book of Adam

“So when I have made him complete and breathed into him of My inspiration (or spirit), fall down (O angels) making obeisance to him.”¹

The significance of the name Adam, according to commentators of the Bible, is that this word in the Hebrew language means ‘red clay’ or anything red, and Adam was so-called because he was created out of red clay or he was of red colour. In the first Book of Moses we find:

“you are dust, and to dust you shall return.”²

The Quran also says:

“The likeness of Jesus is truly with God as the likeness of Adam; He created him from dust, then said to him, Be, and he was.”³

The Hebrew name ‘Adam’ is properly a common noun denoting mankind.⁴ Another name of Adam as given in the Bible is *Enosh*, which means ‘miserable’ or ‘afflicted’. This name, the Jews and the Christians hold, was given to Adam after he “disobeyed his Lord”. This word, in fact, is derived from the Arabic word *ins* meaning ‘man’. The third name of Adam given in the Torah is *ish*, which means ‘master’ or ‘lord’, this name having been given to Adam when he became lord of his wife. These three names convey the whole story of Adam as narrated in the Bible. The present-day scholars, however, treat the story of Adam and Eve and their expulsion from the garden of Eden just as an allegory. Adam stands for mankind, the garden is this world and Eve symbolises animal passion, the way through which Satan attacks mankind.

1. The Quran, 15 : 29.

2. Genesis, 3 : 19.

3. The Quran, 3 : 58.

4. Genesis, 1 : 26–28.

Adam and the Bible

There is no separate scripture of Adam in the Biblical collections. What the Prophet Moses said about Adam is also not found in its real form. The story of Adam and Eve is just like other Biblical tales. The Jews, no doubt, have got a book known as the 'Book of Adam and Eve', but it belongs to the category of apocryphal scriptures and was written probably two hundred years before Christ. In these circumstances, when neither a book of Adam is found in the Bible nor any separate authentic scripture is available, it is well-nigh impossible to give exact words of the Prophet Adam prophesying the advent of our Holy Prophet. Our Christian friends, however, have tried to create some prophecies from the story of Adam as narrated in the Bible and to apply them to Jesus. They regard Christ as the second Adam and interpret the story of Adam and Eve as the mission of Jesus Christ. They hold Adam responsible for the fall of man and claim that Jesus through his atonement saved mankind and delivered them from this degradation.

The verse of the Bible in which God curses the serpent (Satan) for deceiving Adam and says to the former:

“I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel”⁵

is regarded by the Christians as a prophecy. It is said that Jesus Christ offered himself up as a sacrifice and took away the whole burden of the sins of mankind. Thus he killed Satan, did away with sin, and fulfilled this prophecy of Adam. But when we turn towards the Gospels, we find that what actually took place was just the reverse. Christ could not crush or bruise the devil's head, the devil rather all the time remained in the disciples of Jesus and kept on troubling them. Peter, who was the rock on which the church of Christ was built and who was given the keys of the kingdom of heaven, was called Satan by Christ himself and was regarded as an offence unto him.⁶ Similarly Satan troubled Christ through Paul, and through Judas Iscariot whom Jesus called devil,⁷ he got the son of God hanged. This shows that Christ could neither kill Satan nor could he eradicate sin. The doctrine of atonement has, on the other hand, given a free licence for sin. After a belief in atonement, a sin no longer remains a sin. One can ascribe anything one likes to God

5. Genesis, 3 : 15.

וְאִיבָהּ | אֲשִׁית בֵּינֶךָ וּבֵין הָאִשָּׁה וּבֵין זֶרְעֶךָ וּבֵין זֶרְעָהּ הִוא
יְשׁוּפֶךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב:

6. Matthew, 16 : 18–19, 23; John, 1 : 42.

7. “Did I not choose you, the twelve, and one of you is a devil?” (John, 6 : 70.)

Himself, nay can even utter lies to abound His glory, as St. Paul said:

“But if through my falsehood God’s truthfulness abounds to his glory, why am I still being condemned as a sinner?”⁸

It is no sin to call holy prophets of God as thieves and robbers,⁹ it is rather a religious belief. St. Paul says:

“...but where sin increased, grace abounded all the more.”¹⁰

In a word, Jesus could not crush the serpent’s head nor could he extirpate sin; on the other hand the serpent, through Judas Iscariot, bruised the heel of the Son of God himself.

This prophecy, however, very aptly applies to the Holy Prophet Muhammad who purified his disciples to such an extent that they began to hate the devil and every evil deed. Drinking, gambling, adultery, falsehood and all other vices were completely uprooted from among the followers of the Holy Prophet and they became embodiments of virtue and piety. Islam became dear to their hearts and they abhorred unbelief and transgression, as the Holy Quran says:

“But Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you disbelief and transgression and disobedience. Such are those who are rightly guided.”¹¹

When people begin to love virtue and uprightness and hate disobedience and violation of religion, then and then alone the head of Satan is said to be crushed and sin to be uprooted. The suggestions and prompting of the devil then cease to affect them. God speaks of such men in the Holy Quran in the following terms:

“This is a right way with Me. As regards My servants, you (the devil) have no authority over them.”¹²

This prophecy of Adam, therefore, was for the Holy Prophet Muhammad and not for Jesus Christ as the Christians assert.

Jesus Christ’s own testimony

Jesus himself has affirmed that this prophecy of Adam refers to the Holy Prophet Muhammad, as he says:

“These things I have spoken to you, while I am still with you. But the Counselor [AV: *Comforter*, Paraclete], the Holy Spirit, whom the

8. Romans, 3 : 7.

9. John, 10 : 8.

10. Romans, 5 : 20.

11. The Quran, 49 : 7.

12. The Quran, 15 : 41–42.

Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you.”¹³

We shall discuss this prophecy at length along with other prophecies in the New Testament. For the present it seems sufficient to remark that this prophecy of Christ foretells the advent of Paraclete after him. The word Paraclete (*Farqlīt*) is a compound of two words: *farq* and *labīt*. The former means ‘one who breaks or crushes’¹⁴ and the latter means ‘serpent’, ‘the devil’ or ‘Satan’.¹⁵ Paraclete thus means ‘one who crushes the devil’s head’. The All-Knowing God knew well that Christians would apply this prophecy of Adam to Jesus Christ, so He made Jesus himself declare that the prophecy referred to Paraclete who was to appear after him and not to Jesus Christ.

2. The prophecy of Idris or Enoch

“And mention Idris in the Book. Surely he was a truthful man, a prophet, and We raised him to an elevated state.”¹⁶

The Prophet Enoch or Idris was in the seventh generation from Adam and was a man of great eminence. The Torah describes him as follows:

“Enoch walked with God three hundred years ... and he was not; for God took him.”¹⁷

It is said that Enoch received Divine revelation as a miracle and he was given an extensive code of religious laws. According to the Book of Jubilees, which forms part of the Greek Bible, “he was the first among men who learned writing and knowledge and wisdom” and wrote about astronomy; and it adds that the angels remained with him for three hundred years and gave him knowledge of all the things in this universe.¹⁸

The current editions of the Bible make no mention of a book that was given to Enoch, but modern investigations that are chiefly based on the Babylonian tablets have proved that a book was given to him. The Book of Enoch, which was originally in Hebrew and now exists in Ethiopic, has been

13. John, 14 : 25–26.

14. William Gesenius and Francis Brown, *A Hebrew and English Lexicon*. This word or its derivatives are used in the sense of ‘breaking to pieces’, ‘rending asunder’ and ‘crushing’ in the following verses as well: Genesis, 27 : 40; Lamentations, 5 : 8; Zechariah, 11 : 16; Exodus, 16 : 32; 1 Kings, 19 : 11; Ezra, 19 : 12.

15. *Leviathan* means ‘a serpent’ and also Satan (*A Hebrew and English Lexicon*). This word is also used in this very sense in Job, 41 : 1.

16. The Quran, 19 : 56–57.

17. Genesis, 5 : 22–24.

18. T. K. Cheyne, *Encyclopaedia Biblica*, art. ‘Enoch’: 2. Later belief.

translated. Another book of his, *The Secrets of Enoch*, is also found in Slavonic. The present-day Christians regard these books as unauthentic and apocryphal, but in the earlier stages of Christianity these books were accepted as standard works. In Cheyne's *Encyclopaedia Biblica* we find:

“With the earlier fathers and Apologists it had all the weight of a canonical book; but towards the close of the third and the beginning of the fourth centuries it began to be discredited, and finally it fell under the ban of the Church.”¹⁹

The tablets that have been discovered from the ruins of Babylon frequently refer to Enoch and have shown his dignity. The book of Enoch was, in fact, the first book of religious law that was given to the world, so far there being no proof of the authenticity of the Book of Adam. The dignity and greatness of Enoch was the result of his utter submission to the Divine will. The Quran also refers to his being raised to high dignity:

“He was a truthful man, a prophet, and We raised him to an elevated state.”²⁰

The Quranic name *Idrīs* signifies that he was given abundance of knowledge and learning, and *ṣiddīq* or ‘truthful’ shows that the prophecy he made for the Prophet Muhammad was true and fulfilled word by word.

The Book of Enoch has been translated, but we have not been able to procure a copy of it. Even if we could get a copy and quoted something from it, our Christian friends would have rejected it as a quotation from an apocryphal book. We have, however, shown what the *Encyclopaedia Biblica* says with regard to this book, and to make the argument still strong and irrefutable for the Christians, we quote a passage from the General Epistle of Jude, a part of the New Testament, the validity and genuineness of which is acknowledged by all Christians. Writes Jude:

“It was of these also that Enoch in the seventh generation from Adam prophesied, saying, ‘Behold, the Lord came with ten thousands of his saints, to execute judgment on all, and to convict all the ungodly of all their deeds of ungodliness which they have committed in such an ungodly way, and of all the harsh things which ungodly sinners have spoken against him’.”²¹

19. Art. ‘Apocalyptic Literature’: Book of Enoch.

20. The Quran, 19: 57.

21. Jude, 1: 14–15; text below is from a modern Hebrew translation of the New Testament.

גַּם-חֲנוּךְ הַשְּׁבִיעִי לָאָדָם נָבֵא עֲלֵיהֶם לֵאמֹר הִנֵּה יְהוָה בָּא בְּרִכְבֹּת
קִדְשׁוֹ:

This prophecy of Enoch clearly refers to the Holy Prophet of Islam for the following reasons:

1. Only the Prophet Muhammad had ten thousand saints with him. We have shown elsewhere that these saints accompanied the Prophet at the conquest of Makka.
2. The Holy Prophet executed judgment upon all the unbelievers at the conquest of Makka and convinced the ungodly Makkans of their ungodly deeds.
3. The Christians kept waiting for the coming of the Lord even after Christ had come, for this epistle of Jude was written long after Christ and the Christians knew that it referred to some other holy personage who, from the time of the Prophet Enoch up to the time of Christ, had not appeared. This prophecy was therefore clearly for the Prophet Muhammad and for none else.

3. Noah's prophecy

“These are announcements relating to the unseen which We reveal to you (O Muhammad); you did not know them — neither you nor your people — before this. So be patient. Surely the good end is for the dutiful (against evil).”²²

This verse of the Holy Quran describes as a prophecy the unseen facts relating to the people of Noah, their misdeeds, the destruction of the evil-doers and the unjust, and the deliverance of the believers from the great Deluge.

After Enoch, Noah is the great prophet whose personality and greatness is equally recognized by Hindus, Parsis, Jews, Christians, and Muslims. In the Vedas and Shastras he is called as *Manu* and in the Zend Avesta he is given the name *Yim*. Noah is known among the Jews, Christians and Muslims as the second Adam; similarly, in the Vedas he is called as the father of all mankind. Just as the offspring of Adam are known as *Ādamī*, similarly they are called *Manush*, being the progeny of Manu. A reference to this is made in the Rig Veda on more or less fifty different occasions.²³ Noah is also called in the Vedas as *Nahush* which is nearer to the name *Nuh*.

22. The Quran, 11 : 49.

23. Rig Veda, 1 : 114, 2; 2 : 33, 13; 1 : 68, 4; 3 : 3, 6; 4 : 37, 1; 6 : 14, 2; 8 : 30, 3; 8 : 23, 13; 8 : 52, 1; 10 : 100, 5, etc.

In the Rig Veda, we find:

“Men who have sprung from the line of Nahush adore him.”²⁴

Noah's flood as described in the Hindu scriptures

The Prophet Noah is famous through the world for his sacred Ark and the great flood. A reference to this flood is made not only in the Torah, the Gospels and the Holy Quran, but also in authentic Hindu scriptures like the *Shatapatha Brahmana*, the *Mahabharata* and the *Puranas*.

In the *Shatapatha Brahmana*, a dialogue between Manu and a fish (which according to *Syna* was God Himself in the guise of a fish) is recorded as follows: the fish tells Manu that a great flood is coming which will sweep away all living creatures and the fish will rescue Manu from that flood. She informs Manu of the time of the flood and asks him to build a ship and to embark on it when the flood rises. The flood comes at the time predicted and Manu in his ark sets out in search of that fish. The fish comes to him and Manu fastens the ship's anchor with the horn of the fish and thus he crosses the northern mountain. All living creatures are swept away and only Manu is rescued. Then Manu performs *yaggayah* (sacrifice) to get children.²⁵

It is narrated in the *Mahabharata* that there was a great *rishi* by the name *Manu*, the son of *Vivasvata* (sun). He, on account of his piety and submission to God, excelled his forefathers. Once a fish came to him and sought his protection. Manu brought her up like own daughter. By and by the fish became so fat and bulky that even the river Ganges could not accommodate her, and Manu had to bring her to a sea. The fish finding herself in a big sea was pleased with Manu and told him to build a ship and to embark on it along with seven *rishis* as the time had come when sin was to be eradicated from the world. He was also asked to carry with him all the seeds that the Brahmanas had mentioned. Manu embarked on the ship, the waves rose high and the ship began to toss like an intoxicated woman. Nothing except water and the blue sky could be seen. After years of voyage, the ship rested on a high peak of the Himalayas, which even today is known as *Naobandhan* (boat fastening). The fish addressed the *rishis* saying: “I am the Lord, Who in the guise of a fish came to rescue you. Go! live in the world again,” and then she disappeared.²⁶

In *Matsya Purana* we find the story of a rajah by the name Manu who worshipped God with so much devotion that God became pleased with him and promised to reward him. Manu made obeisance to Him and asked Him

24. Rig Veda, 10: 80, 6.

25. *Shatapatha Brahmana*, 1, 8, 1, 1–6.

26. *Mahabharata Vana Parva*, shlokas 12747–12802.

the favour of His enabling him to save mankind from destruction and accordingly God gave him the promise. After some time he came across a fish whom he brought up with great care. The fish gradually became so bulky that even the river Ganges could not accommodate her and so Manu brought her to sea; but by and by she became too big for the sea as well and Manu feared lest it might have been some goddess. The fish said to Manu, “You have recognized me rightly! Soon will the earth submerge with all its big mountains and forests. Here is an ark built by the angels for rescuing the living creatures, get in to it along with all living beings.” The same story with a slight difference is also found in *Bhagavata Purana*²⁷ and also *Agni Purana*.

Noah and Manu

A great resemblance is found in the accounts of the Prophet Noah and Manu as given in the Bible and the Hindu scriptures respectively. Both were informed beforehand through a Divine agency that the deluge was coming. Only the Prophet Noah and his kith and kin that were in the ark were rescued, and similar is the story of Manu. In both the cases the ark is said to have rested on a mountain. Noah’s sons were great artisans who built a tower whose top was to reach heaven.²⁸ Similarly, Manu’s sons, the *Ribhus* were great artisans,²⁹ and the same people were afterwards known as *Libyans*, which in Egypt is pronounced as *Lebu* or *Labhu*. Noah cursed one of his sons and deprived him of his inheritance, so did Manu curse and deprive his son *Nebhed Nedeshta*.³⁰ His wife’s name is mentioned as *Ilha*, or Eve, meaning ‘the mother of all mankind’.

This prophecy applies to the Holy Prophet

It is said in the Torah of Moses:

“I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant which is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will look upon it and remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.”³¹

27. *Bhagavata Purana*, 8 : 24, 7.

28. Genesis, 11 : 4.

29. Rig Veda, 3 : 60, 3.

30. *Aitareya Brahmana*, 5 : 4.

31. Genesis, 9 : 13–16. Hebrew text is shown on the next page.

אֶת-קִשְׁתִּי נָתַתִּי בַעֲנַן וְהָיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ: וְהָיָה
 בַּעֲנַנִי עָנָן עַל-הָאָרֶץ וְנִרְאָתָה הַקֶּשֶׁת בַּעֲנָן: וְזָכַרְתִּי אֶת-בְּרִיתִי
 אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל-נֶפֶשׁ חַיָּה בְּכָל-בָּשָׂר וְלֹא-יְהִי עוֹד
 הַמָּיִם לְמַבּוּל לְשַׁחַת כָּל-בָּשָׂר: וְהָיְתָה הַקֶּשֶׁת בַּעֲנָן וְרָאִיתִיהָ לְזִכָּר
 בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל-נֶפֶשׁ חַיָּה בְּכָל-בָּשָׂר אֲשֶׁר
 עַל-הָאָרֶץ:

Hebrew text of Genesis, 9: 13–16, from last page.

Before dealing with this prophecy, it is necessary to throw some light on its origin. Long before the time of Moses — nay, even before the alleged time of Noah as given in the Bible — the story of this deluge was present in the Babylonian inscriptions. A remarkable resemblance is found in the present Biblical account and the Babylonian tablets excavated in this age; so much so that the orientalist have begun to question the origin of the sources of the Jewish and Christian religions. In the *Encyclopaedia Biblica* we find:

“The question as to the relation of the Babylonian to the Hebrew Deluge-story can now be satisfactorily answered. If, as we believe, the former had its origin in Babylonia, and is fundamentally a myth of winter and the sun-god, the Hebrew story must have been borrowed from the Babylonian.”³²

The story of Noah's flood is inscribed in the first four columns of the eleventh tablet of *Gilgamesh*, that has been discovered from the ruins of Babylonia. The gist of the story is that the god *Bel* got angry at the vices of men and decided to submerge the world with a universal flood. Another god, known as *Ea*, decided to rescue a prophet and a holy personage, *Utnapishtim* by name, from this great flood. The prophet was informed by *Ea* in a vision to build an ark, which he built and was rescued, the rest of the world having perished. There is no mention here of the ‘bow in the cloud’ or its being a token of God's covenant with man. Only this much is said that a dark cloud rises from the heaven and *Ramman*, the god of storm, roars and changes light into darkness. The lightning is the arrows shot by the god of storm, and when the storm subsides, the god keeps his bow in the cloud and the rainbow appears on the heaven as a sign of truce.

The common factors in all the Deluge stories

Both the Biblical story and the account of the Deluge as found in the Hindu scriptures originate from the Babylonian story and were later on mixed with some other myths. There are three main common points in the Deluge stories

32. T. K. Cheyne, *Encyclopaedia Biblica*, art. ‘Deluge’: 9. *Of Hebrew Story*.

as found in the Bible and the Hindu and Parsi scriptures. Firstly, that the world shall again fall into corruption and darkness shall prevail all over it. Secondly, in order to punish mankind for their vices and corruption, God shall not send a flood of water. Thirdly, God has made a covenant with Noah and his offspring that He will set His bow in the cloud and that mankind shall not be punished as it was punished in the time of Noah.

By the 'bow in the cloud' is meant the mercy of God, as we find in the Bible, the Lord saying to Moses:

"I will appear in the cloud upon the mercy seat."³³

It is, thus, clear from this prophecy that a time will come when the world will again sink in darkness as it did in the time of Noah, but the Lord will treat mankind with more mercy, for it will be during that time when the prophet, who is the 'mercy to the nations' will be raised as Noah was raised to warn his people. The Prophet Noah in his time prayed to God, saying:

"My Lord! leave not of the disbelievers any dweller on the land."³⁴

But the Prophet Muhammad, the 'mercy to the nations', always prayed for the good of his people and God also said:

"Allah was not going to chastise them while you (O Muhammad) were among them."³⁵

God was merciful to His people for the sake of Muhammad whom He sent as a mercy for His creatures. The Lord, thus, kept His bow in the cloud and the waters did not become a flood to destroy mankind.

This prophecy cannot be applied to Jesus Christ, for the words of Jesus himself show that it was meant for an age after him when the promised one, the Son of Man, was to appear. Jesus says:

"As were the days of Noah, so will be the coming of the Son of man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they did not know until the flood came and swept them all away, so will be the coming of the Son of man. Then two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left. Watch therefore, for you do not know what day your Lord is coming."³⁶

These words clearly show that this was to happen after the time of Christ and though there will be universal corruption, yet only those who oppose the

33. Leviticus, 16 : 2.

34. The Quran, 71 : 26.

35. The Quran, 8 : 33.

36. Matthew, 24 : 37-42.

truth will be caught and there will be no universal destruction.

Another common factor in all the Deluge stories is an *ark*. The Prophet Noah and his followers were rescued by means of an ark; similarly when the world will again get corrupted and there will appear a universal flood of vice and evil, there must be something to rescue men. A wooden ark, however, will not be able to rescue people, but it shall be the mercy of the Prophet Muhammad, the Saviour of the World, which shall save mankind from the great deluge of corruption and sin.

The Promised Ship and the world's Rescuer

The prophets of various religions have made prophecies in their respective scriptures about the Ship that will ultimately deliver mankind and also of the Master of the Ship. We only give a few quotations from the Vedas in order not to lengthen the discussion.

1. "O thou whose face looks every way (who is raised for the entire mankind and not for a particular people), bear us past our foes as in a ship. May his light chase our sins away."³⁷
2. "May Agni carry us through all our troubles, through grief as in a boat."³⁸
3. "Grant to our chariot, to our house, O Agni, a boat with moving fleet and constant oarage."³⁹
4. "Thee like a saving ship."⁴⁰
5. "Over all woes and dangers Jatvedas bear us as in a boat across a river, praised with our homage, even as Atri praised thee. O Agni, be the guardian of our bodies."⁴¹
6. "The wise have drawn him like a ship through water, the floods obedient have descended hither."⁴²
7. "Bonds of the sinner, they bear many nooses, the wicked mortal hardly may escape them. Varuna, Mitra, may your path of order bear us over trouble as a boat over water."⁴³
8. "May he, the saviour, the much-invoked, may Indra bear us in a ship safely beyond all enemies."⁴⁴
9. "So with auspicious sheltering aid do ye, O Vasus, carry us beyond all trouble and distress, borne in your ship."⁴⁵

37. Rig Veda, 1 : 99, 1.

40. *Ibid.*, 2 : 16, 7.

43. *Ibid.*, 7 : 65, 3.

38. *Ibid.*, 1 : 140, 1.

41. *Ibid.*, 5 : 4, 9.

44. *Ibid.*, 8 : 16, 11.

39. *Ibid.*, 1 : 97, 7.

42. *Ibid.*, 5 : 45, 10.

45. *Ibid.*, 8 : 18, 17.

10. "May we ascend the ship that bears us safely whereby we may pass over all misfortunes." ⁴⁶
11. "The ships of truth have borne the pious man across." ⁴⁷
12. "They who could not ascend the ship of sacrifice sink down in desolation, trembling with alarm." ⁴⁸
13. "The well-oared heavenly ship that lets no waters in, free from defect, will we ascend to achieve tranquillity for happiness." ⁴⁹
14. "As though we offered up our gifts to Indra, may we ascend him as a ship for safety. Like the two wide worlds, broad, deep, far extended, may we be safe both when he comes and leaves you." ⁵⁰

All these mantras describe and give the attributes of the Ship and its Master. It is a ship that saves men from all woes and dangers and carries them safely beyond all trouble and distress. It is a heavenly ship, free from all defects, proof against leakage. It is a ship of safety, a ship of truth well-oared and with perfect steerage.

The Master of the Ship gives security to the entire world, his face looks every way, he is a god, the rescuer, *Indra* (or 'the Mighty'), he is *Mitra*, or a friend and beloved of men, who is sent by the Lord (*Varuna*) to save mankind. He gave safety to the world both when he came and when he left. When he came, he brought with him the ship of safety to rescue mankind from the flood of vice and evil; and when he left, he left the world saved and delivered. His ship is always on the right path, the floods are obedient to it, and it delivers the sinner from his bonds, such bonds which bear many nooses and from which no mortal can easily escape.

If the world has ever seen such a ship, surely it is the ship of Islam, a heavenly ship that bears mankind safely across; and if there was ever a Master of the Ship who rescued the world from a universal deluge of vice and corruption, it was Muhammad, the Prophet of Islam (peace be on him): "the most successful of all the prophets and religious personalities." ⁵¹

Does this ship signify Vedic Dharma?

The ship that these mantras speak of is nothing but the religion of Islam. It does not signify the Vedas nor the Vedic Dharma. History gives no evidence of the fact that the Vedas ever made such a reformation as Islam did. There are passages in the Vedas themselves which show that the Vedas cannot help

46. *Ibid.*, 8 : 42, 3.

47. *Ibid.*, 9 : 73, 1.

48. *Ibid.*, 10 : 44, 6.

49. *Ibid.*, 10 : 63, 10.

50. *Ibid.*, 10 : 178, 2.

51. *Encyclopaedia Britannica*, 11th Ed., art. 'Koran'.

one in recognizing God, but one is referred to the Upanishads. Moreover, when these prayers are found in the Vedas, it shows that these are meant for something else. How could the Vedas contain such prayers for an object that was already achieved?

Neither can the Master of the Ship be an Arya. In the Rig Veda, we find:

“*Asura* hath formed to seize three lofty heights, the ships of truth have borne the pious man across.”⁵²

The *Aryan* and the *Asura* are two distinct nations, and this Ship was formed by an *Asura* and not an *Arya*. Swami Dayanand in his *Satyarth Prakash* writes that to the north, north-east and north-west of the *Arya Varta*, there live such people as the *Dasyu*, *Maleksh* and the *Asura*.⁵³ This Ship, thus, was built by an *Asura* living to the north-west of India, and it neither stands for the Vedas or the Vedic religion nor can its Master be an *Arya*.

The ship stands for the Holy Quran

There is yet another very clear mantra in the Veda which proves that the Ship of which the Vedas speak does not stand for the Vedic religion but signifies the Holy Quran.

“Thou for our weal, *Aditya* (sun), hast mounted thy ship with a hundred oars, thou hast transported me today so bear me ever more tonight.”⁵⁴

The Holy Prophet Muhammad, as we have shown before, is spoken of in the Quran and other religious scriptures as a ‘light-giving sun’. Here in this mantra also, the Master of the Ship is spoken of as the Sun and the ship that he mounts is said to possess a hundred oars. The Holy Quran, as everybody knows, has 114 chapters. The word *shat* (a hundred) in the Vedas is not always used for exactly a hundred, but for about a hundred. Therefore, it is the Holy Quran with a few more than a hundred chapters which is likened to a ship with a hundred oars. The Rig Veda has 10 *mandalas* and 1,028 *suktas*, the Atharva Veda has 20 *kandas* and 759 *suktas*, the Yajur Veda has 40 *adhiayes* and 1,975 or 1,400 *mantras* and in the Sama Veda there are 1,824 or 65 *mantras*.⁵⁵ None of the four Vedas can, therefore, be the ship with a hundred oars as described in this mantra.

52. Rig Veda, 9 : 73, 1.

53. *Satyarth Prakash*, ‘Boundary of the *Arya Varta*’.

54. Atharva Veda, 17 : 1, 25–26.

55. Opinions differ as to the exact number of *mantras* in the Yajur Veda and the Sama Veda.

Prophecy fulfilled in the Prophet Muhammad

To conclude, the prophecy of Noah that we have discussed in the foregoing pages was fulfilled in the Prophet Muhammad. The Holy Prophet foretold to his people that the history of the Prophet Noah resembled his history and the fate of his opponents would be just like the fate of those who opposed Noah. Just as the rejectors of Noah perished in the Deluge but Noah and his followers were saved, so did it happen in case of the Holy Prophet. In the words of Jesus Christ, while the unbelievers met with destruction, those who repented were forgiven — “one is taken and one is left”⁵⁶. God was more merciful to the people for the sake of the Holy Prophet and He kept His bow in the cloud, and there was no general destruction. According to the Vedas as well, the Prophet was a universal prophet, wise, mighty, a true friend of his people and their rescuer from vice, sin and misery. He was the Master of the Ship that was equipped with a hundred oars and saved mankind from the deluge of evil and corruption. All these facts clearly prove that the prophecy of the Prophet Noah was meant for the Arabian Prophet Muhammad (peace be on him) and for none else.

56. Matthew, 24 : 40–41.

Chapter 2

Abraham

“Our Lord! and make us both submissive to Thee, and raise from our offspring a nation submissive to Thee, and show us our ways of devotion and turn to us mercifully, for Thou art the Oft-returning to mercy, the Merciful. Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy messages and teach them the Book and the wisdom, and purify them. Surely Thou art the Mighty, the Wise.”¹

Brahma of Hindus is the same as Abraham

After the Prophet Noah, Abraham is regarded to be the Patriarch or the father of nations. It is said that *Brahmaji*, known among the Hindus as the father of mankind, was none else but the Prophet Abraham. In the *Mundaka Upanishad*, one of the authentic Upanishads, it is stated that Brahma was the first of the gods. He taught his son, Atharva, *Brahma Vidya* or the Divine Scripture, which is the source of all knowledge.² *Brahma Vidya* is another name of the Atharva Veda. The Prophet Abraham had two sons, Ishmael and Isaac; similarly, according to the *Gopatha Brahmana*, Brahmaji had two sons, Atharva and Angiras. The book of the elder one is known as Atharva Veda and that of the younger one is known as Angiras Veda, which is the second half of the Atharva Veda. Again, it is said that Brahma was alone, without an issue and he desired to have a son like him, so he prayed to God in right earnest.³ Similar is the story of Abraham as recorded in the Bible.⁴ We hold that Brahma and Abraham are two names of the same person. We maintain our thesis on the following grounds:

1. *Brahma* and *Abraham* have identical meanings. In Sanskrit, *Brahma* is derived from *brih* which means ‘to spread’, ‘to flourish’, ‘to gain strength’, and so Brahma stands for ‘one who spreads forth and gains

1. The Quran, 2 : 128, 129.

2. Mundaka Upanishad, 1 : 1.

3. Gopatha Brahmana, 1 : 1.

4. Genesis, 15 : 1–4.

strength'. It is claimed that this world was created from Brahma; that he spread forth and brought out the creation from within or that he became fat and drew out the animals from his body. These explanations of the word *Brahma* go to make him the father of creation. In Hebrew, Abraham is made up of two words *ab* and *raham*. The former means *father*, and the latter *multitude*. It is an admitted fact that *raham* is an Arabic word. The Grand Rabbi, the translator of the Torah, admits as much when he writes:

“Abraham (multitude of nations): *Ab* means ‘father’ and *raham*, the second half of the new name, is an Arabic word for ‘multitude’.”

2. Abraham and Brahma are not proper names, but mere appellations and is so admitted in the books of the Hindus.
3. The Hindus have another name of Brahma, namely, *Parjapati* (father of nations), whereas Jews call Abraham as the Patriarch.
4. Both Brahma and Abraham had children born to them in old age (*cf.* Genesis 15 : 2–4 and *Gopatha Brahmana* 1 : 1).
5. Both prayed for the birth of children.
6. Both are said to have two wives who bore similar names. Compare *Sarah* with *Sarasvati* and *Hagar* with *Parvati*, the latter two being identical in meaning and standing for *a rock* or *a hill*.
7. In both cases, each of the two wives bore two sons and each son was characterised with the temper of his own mother. See further below.
8. Both were equally blessed with Divine favour. Brahma, too, gifted his eldest son with Divine knowledge (*Mundaka Upanishad*).
9. Both are revered as prophets.
10. Neither of them was deified, which shows that both of them were monotheists.
11. Both of them have been accused of moral delinquency: one for having pursued his daughter (*Purana*), the other for declaring his wife as his sister (Bible).

Sweet water and salt water — temperaments of the sons

It is also stated in the *Gopatha Brahmana* that these two sons of Brahmaji were born one of sweet water and the other of saltish water. Atharva was born of sweet water and Angiras was born of saltish water. Ishmael's or Atharva's mother Hagar was a meek, patient and forbearing woman, and

Sarah, the mother of Isaac (Angiras), was harsh and sour-tempered; this is what is meant by their being born of sweet and salt water. Sarah, in the Hindus scriptures, is known as *Sarasvati* and Hagar is called *Parvati*.

These words also contain a prophecy. By sweet water and salt water are meant the two great nations, the Ishmaelites and the Israelites respectively. The parable of saltish water is used in the Bible for the Israelites on several occasions. Their sacrificial offerings are seasoned with salt⁵ and their new-born are also salted.⁶ Jesus calls his people the salt of the earth,⁷ and St. Paul in his Epistle to the Colossians says that the speech of every true Christian should be seasoned with salt.⁸ In the fourth Book of Moses, Numbers, we find:

“It is a covenant of salt for ever before the Lord for you and for your offspring with you.”⁹

Similarly, we find:

“Ought you not to know that the Lord God of Israel gave the kingdom over Israel for ever to David and his sons by a covenant of salt?”¹⁰

All these quotations clearly show that salt water represents Isaac (Angiras) and his progeny, the Israelites.

Similarly, by sweet water is meant Ishmael and his descendants, the Arabs. “A true believer is always sweet-tempered”, says a tradition of the Holy Prophet. The Eastern and the Western nations, the Semitic and the Aryan races, or the Ishmaelites and the Israelites, are the two seas of sweet water and saltish water flowing side by side. As the Holy Quran says:

“He it is Who has made the two seas to flow freely, the one sweet, very sweet, and the other saltish, bitter. And between the two He has made a barrier and inviolable obstruction.”¹¹

This barrier and obstruction was removed by the advent of the Prophet Muhammad who united mankind into a brotherhood by testifying to the truth of all the preceding prophets and by making it obligatory on his followers to put faith in them. The Israelites believed only in their own tribal prophets, the Aryans recognized only the truth of their own *rishis*, Jesus Christ came only to collect the lost sheep of the Israelites, but the Prophet Muhammad was raised for the entire mankind and to unite all races of humanity.¹²

5. Leviticus, 2 : 13.

6. Ezekiel, 16 : 4.

7. Matthew, 5 : 13.

8. Colossians, 4 : 6.

9. Numbers, 18 : 19.

10. 2 Chronicles, 13 : 5.

11. The Quran, 25 : 53.

12. *Ibid.*, 3 : 20 ; 7 : 158.

We may now refer to the following Biblical prophecy:

“(Now the Lord said to Abram...) And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves.”¹³

The prophecy implies the birth of a nation from the progeny of Abraham who will inherit blessings, and the distinguishing mark of that people will be that they will always bless Abraham. Just as the Bible identifies the promised advent with the appellation of Abraham, so does the Rishi of *Bhavishya Purana* with that of Brahma, and Zoroaster also prophesied to the same effect.¹⁴

Thus the scriptures of the Aryans, Zoroastrians, Jews and the Christians uphold us in pointing out that the above prophecy referred to the Holy Prophet Muhammad.

The world's unique spiritual Teacher

The words “I will bless those who bless you” are very significant. Muslims alone of all people bless Abraham incessantly in express terms — in their five-times daily prayers and various invocations — and are entitled to be identified with the second portion of the above verse, since neither the Jews nor the Christians can produce even any form of prayer which includes blessings for Abraham.¹⁵

The next portion of the prophecy, “by you all the families of the earth shall bless themselves”, also stands true of the Muslims.

All missionary activities have been placed under a ban by the Jewish creed and Christ also appears to have excluded them since he says:

“I was sent only to the lost sheep of the house of Israel.”¹⁶

Muhammad alone of all the prophets of the world claims to have brought a universal message of blessings. The Holy Quran clearly exhorts:

13. Genesis, 12 : 2–3.

וְאֶעֱשֶׂה לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלְךָ שְׁמֶךָ וְהָיָה בְרָכָה: וְאֶבְרַכְךָ
מִבְרַכֶּיךָ וּמִמְקַלְלֶיךָ אֲדָר וְנִבְרַכְוּ בְּךָ כָּל מְשֻׁפָּחוֹת הָאָדָמָה:

14. See the volume of this book dealing with the prophecies in the Hindu and the Zoroastrian scriptures relating to the advent of the Holy Prophet Muhammad.

15. Genesis, 12 : 3.

16. Matthew, 15 : 24.

“And say to those who have been given the Book and the unlearned people: Do you submit yourselves? If they submit, then indeed they follow the right way; and if they turn back, your duty is only to deliver the message. And Allah is Seer of the servants.”¹⁷

Again it says elsewhere:

“Say: O mankind! surely I am the Messenger of Allah to you all.”¹⁸

The prophecy of Abraham, in this connection, may be collated in its entirety from chapters 12 to 21 of the Book of Genesis. It refers to three cardinal points, namely:

1. That the people who observe the covenant of circumcision will also inherit the covenant which God made with Abraham.¹⁹ In the Bible, circumcision is a sign which implies immunity from polytheism, since in Biblical terminology, adultery has invariably stood for polytheism.²⁰ The sign of circumcision on the person of a true follower of Abraham or a Muslim testifies to his covenant of being immune from the filth of polytheism and, at the same time, it fulfils the prophecy of Abraham in the person of the Holy Prophet Muhammad who is reported to have said in this connection that:

“I am the answer of the prayer of my father Abraham.”²¹

2. Acceptance of Abraham's prayer made on behalf of Ishmael, that an exalted nation will be raised from his line.²²

3. The promise of the angel of God to Hagar that her son will be made a great nation:

“The angel of the Lord found her by a spring of water in the wilderness, the spring on the way to Shur ... And the angel of the Lord said to her, ‘Behold, you are with child, and shall bear a son; you shall call his name Ishmael; because the Lord has given heed to your affliction. He shall be a wild ass of a man, his hand against every man, and every man's hand against him; and he shall dwell over against all his kinsmen’.”²³

“And God heard the voice of the lad; and the angel of God called to Hagar from heaven, and said to her, ‘What troubles you, Hagar?

17. The Quran, 3 : 20.

18. *Ibid.*, 7 : 158.

19. Genesis, 17 : 13–14.

20. See Jeremiah, 2 : 20; 3 : 6; Ezekiel, 23 : 5–11; Isaiah 57 : 3–6. Cf. 2 Kings, 16 : 4; Deuteronomy, 12 : 2.

21. *Mustadrik* of Hakim, Tabrani and Baihaqi.

22. Genesis, 17 : 20.

23. *Ibid.*, 16 : 7, 11–12.

Fear not; for God has heard the voice of the lad where he is. Arise, lift up the lad, and hold him fast with your hand; for I will make him a great nation.’ ”²⁴

Hagar had surrendered completely to the will and guidance of God, so the blessing was promised to her, being an additional promise over and above the great promise granted to the faith of Abraham, and due to the patient submission of Hagar. This promise was fulfilled in the great nation sprung from Ishmael. The name Ishmael means ‘God shall hear’. It was to show that God had heard the prayers of Abraham, and had comforted Hagar in her affliction. As it is in the sacred writ, that the Lord God said to Abraham:

“Fear not, Abram, I am your shield; your reward shall be very great.”²⁵

Again He said to him:

“Look toward heaven, and number the stars, if you are able to number them. Then He said to him, So shall your descendants be.”²⁶

This prophecy points not only to the natural increase of Abraham’s posterity, but to the righteousness and heavenly reward of those who should be imitators of his faith.²⁷

About Ishmael it is written, “he shall be a wild ass of a man.” The Bedouin Arabs bear precisely the aspect of the wild man indicating unsubdued power and perfect independence. More emphatically it is said, “his hand against every man.” This prophecy clearly answers to the character of the Bedouin Arabs. Arnold says:

“The Abyssinians, Jews, Persians, Romans and other nations have made war against them, but by no nation, however, could they at any time be subdued.”²⁸

The word of God says:

“And he shall dwell over against all his kinsmen.”²⁹

It means that the sons of Ishmael should inhabit lands bordering upon the lands inhabited by the sons of Isaac.

If we read the words that were revealed to Abraham in favour of Ishmael with the promise made to Hagar, the meaning becomes absolutely clear —

24. *Ibid.*, 21 : 17–18.

25. *Ibid.*, 15 : 1.

26. *Ibid.*, 15 : 5.

27. Daniel, 12 : 3.

28. John Muehleisen-Arnold, *The Koran and the Bible*, p. 25.

29. Genesis, 16 : 12; the Authorised Version runs: “and he shall dwell in the presence of all his brethren.”

that a great nation would be raised through Hagar, which would be blessed by the Lord. He would make the name of this nation great and He would bless them, for they would bless Abraham. According to Dummelow, the promise to Hagar was fulfilled in the Arab race.³⁰

Abraham had prayed for the posterity of Ishmael. And assurance was given at a time when Isaac was not yet born. There was, of course, a similar prophecy regarding Isaac, but later on his descendants came under the curse of God and ceased to be a nation, as it is said:

“Son of man, I send you to the people of Israel, to a nation of rebels, who have rebelled against me; they and their fathers have transgressed against me to this very day.”³¹

“If this fixed order departs from before me, says the Lord, then shall the descendants of Israel also cease from being a nation before me for ever.”³²

“Thus they have despised my people so that they are no longer a nation in their sight.”³³

Jesus verified this verdict of God and said:

“I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth.”³⁴

“Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it.”³⁵

Read also with this the parable of the vineyard³⁶ and Christ's foretelling the destruction of the Temple of Jerusalem.³⁷

Conclusion

Winding up the above mentioned discussion, I say that the promise to Abraham has four aspects. First of all, the patriarch got an assurance from his Lord God that there would be born a great nation from his seed. It was seconded by the following:

“And as for Ishmael, I have heard you; behold, I will bless him and make him fruitful and multiply him exceedingly; ... and I will make him a great nation.”³⁸

30. J. R. Dummelow, *Commentary on the Bible*, 1913, p. 25.

31. Ezekiel, 2 : 3.

32. Jeremiah, 31 : 36.

33. *Ibid.*, 33 : 24.

34. Matthew, 8 : 11–12.

35. *Ibid.*, 21 : 43.

36. *Ibid.*, 21 : 33–43.

37. Matthew, 24 : 2; Mark, 13 : 2; Luke, 21 : 6.

38. Genesis, 17 : 20.

Thirdly, the angel of God said to Hagar, the mother of Ishmael:

“Arise, lift up the lad, and hold him fast with your hand; for I will make him a great nation.”³⁹

Fourthly, this promise of the Lord God is verified by the Zoroastrian Scripture *Dasatir*, in which it is said that there shall arise a man among the Taziz (Arabs), by whose followers, the diadem and the throne, and the government, and the religion shall all be overthrown, and instead of an idol temple or the fire-temple of the house of the Abad (Abraham), there shall be seen a place towards which prayer is directed.⁴⁰

39. *Ibid.*, 21 : 18.

40. See the volume of this book in which the subject of Muhammad in Zoroastrian Scriptures is covered.

Chapter 3

Jacob and Joseph

It is stated that Prophet Jacob sent for his twelve sons at his death-bed and blessed them according to their rank and way of life, and told them that which should befall them in the last days thus:

“The sceptre shall not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs [AV: *until Shiloh come*]; and to him shall be the obedience of the peoples.”¹

“Joseph is a fruitful bough, a fruitful bough by a spring; his branches run over the wall. The archers fiercely attacked him, shot at him, and harassed him sorely; yet his bow remained unmoved, and the arms of his hands were made agile [AV: *strong*] by the hands of the Mighty One of Jacob ... by the God of your father”.²

“And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac walked, the God who has led me all my life long to this day, the angel who has redeemed me from all evil, bless the lads [children of Joseph]; and in them let my name be perpetuated, and the name of my fathers Abraham and Isaac”.³

1. Genesis, 49 : 10.

לֹא-יִסּוּר שִׁבְט מִיְהוּדָה וּמַחְקֶק מִבֵּין רַגְלָיו עַד כִּי-יָבֹא שִׁילָה וְלֹא
יָקֻהֶת עַמִּים:

2. *Ibid.*, 49 : 22–24.

בֶּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עָלִי-עֵין בְּנוֹת צַעֲדָה עָלִי-שׁוּר: וַיִּמְרְרוּ
רַבּוֹ וַיִּשְׁטְמֵהוּ בְּעֵלֵי חֲצִים: וַתֵּשֶׁב בְּאֵיתָן קִשְׁתּוֹ וַיִּפְּזוּ זְרָעֵי יָדָיו
מִיָּדָיו אֲבִיר יַעֲקֹב ... :

3. *Ibid.*, 48 : 15–16. See next page for Hebrew text.

Prophet Moses said at the time of his death:

“And of Joseph⁴ he said, ‘Blessed by the Lord be his land, with the choicest gifts of heaven above, and of the deep that couches beneath, with the choicest fruits of the sun, and the rich yield of the months, with the finest produce of the ancient mountains, and the abundance of the ever-lasting hills, ... and the favour of him that dwelt in the bush. Let these come upon the head of Joseph, and upon the crown of the head of him that is prince among his brothers [AV: *that was separated from his brethren*]. His firstling bull has majesty, and his horns are the horns of a wild ox; with them he shall push the peoples, all of them, to the ends of the earth’ ”.⁵

And in 1 Chronicles, which forms part of the Biblical text and is ascribed to Prophet Ezra, we find:

“The sons of Reuben the first-born of Israel (for he was the first-born; but because he polluted his father’s couch, his birthright was given to the sons of Joseph the son of Israel, so that he is not enrolled in the genealogy according to the birthright; though Judah became strong among his brothers and a prince was from him, yet the birthright belonged to Joseph)”.⁶

In the New Testament, St. Paul writes to the same effect in his Epistle to the Hebrews:

“By faith Jacob, when dying, blessed each of the sons of Joseph.”⁷

The jealousy and hatred of the children of Israel for their brother Joseph was not without reason. The sayings of Jacob, Moses and Ezra, as quoted above, all make it abundantly clear that Joseph and the children of Joseph were made to inherit the blessings of prophethood, while the powerful and mighty first-born of the father stood by. The blessing which was ordained for the House of Israel went to a weak youngling. That was not the only grievance of the elder brothers: their progeny was deprived as well of the blessings of

Note 3
from last
page.

וַיְבָרֶךְ אֶת-יֹסֵף וַיֹּאמֶר הָאֱלֹהִים אֲשֶׁר הִתְהַלְכּוּ אִבְתִּי לְפָנָיו
אֲבָרְכֶם וַיִּצְחַק הָאֱלֹהִים הִרְעָה אֹתִי מְעוּדִי עַד-הַיּוֹם הַזֶּה: הַמְלֵאךְ
הַגָּזָל אֹתִי מִכָּל-רֶעַ יְבָרֶךְ אֶת-הַנְּעָרִים וַיִּקְרָא בָהֶם שְׁמִי וְשֵׁם
אִבְתִּי אֲבָרְכֶם וַיִּצְחַק ... :

4. By Joseph, Moses here means the children of Joseph or his tribe which, according to Biblical terminology, is called the house of Joseph, inasmuch as Joseph was not living in the time of Moses, having died about 400 years ago.

5. Deuteronomy, 33 : 13–17.

6. 1 Chronicles 5 : 1–2.

7. Hebrews, 11 : 21.

prophethood to the last day. The final redeemer of the Israelites, Shiloh or Shilom, was to be a scion of Joseph. No doubt, Judah received the sceptre but this, too, was to be in the end merged with the staff of prophethood ordained for the children of Joseph, as stated in the Book of Ezekiel, 37 : 16–19. The deprivation of the brothers was to the last day. Thus Joseph⁸ triumphed over his brothers in every way and the tribes of the House of Israel had ultimately to flock round the sceptre of Joseph or Shilom!

The word *Shiloh* or *Shilom* needs elaboration. It is clear from the prophecy of Jacob, referred to above, that the Israelites will be guided by the sceptre of Judah, which will in the end pass on to Shilom. The word *Shiloh* has been given a different rendering in each of the various versions of the Torah. In one it is written as *Shiloh*, in another as *Shilom* or *Shailoh*; and the meaning differs with each reading. Commonly it is understood to mean ‘peace-maker’ or ‘Prince of Peace’. The verse containing this word has been translated in the Authorised Version as follows:

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be”;⁹

whereas the Revised Standard Version contains:

“The sceptre shall not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs;¹⁰ and to him shall be obedience of the peoples.”

According to the Massorah reading, the verse has been translated thus:

“The sceptre shall not depart from Judah nor a law-giver from his feet until that come who is entitled to rule, the people await him.”

The last portion of the verse has again been translated differently elsewhere:

“(Who) is owner of Kingship and people await him.”

According to the prophecy of Jacob, the shepherd of the tribes of Israel is one Shiloh, yet to come. The Jews understood this prophecy to mean that the newcomer would be from the progeny of Joseph. As regards the true meaning of the word *Shiloh*, both the *Hebrew Lexicon* and the Bible are in confusion.¹¹ Dr. J. H. Hertz, the Chief Rabbi, writes in his *Commentary on the Torah*:

8. In Hebrew, Joseph means ‘triumphed’, ‘excelled’, ‘removed from grief and despair’.

9. Genesis, 49 : 10.

10. There is a footnote in the Revised Standard Version at this point which gives the Targum version as follows: *until Shiloh comes* or *until he comes to Shiloh*.

11. Vide William Gesenius and Francis Brown, *A Hebrew and English Lexicon*.

“the explanation of this verse, especially of the Hebrew words ‘*ad ki yabo shiloh*, is very difficult.”¹²

Some Jewish commentators have given it a messianic meaning. Even the Bible, as admitted in the *Encyclopaedia Biblica* under the article ‘Shiloh’, throws no light on the word Shiloh.¹³ All that can be gathered from the different readings of the verse in question is that the Jews were impatiently looking forward to the advent of Shiloh and expected him to appear from the line of Joseph, till the descendants of Joseph joined the polytheists. To this the Holy Quran refers in the following verse:

“And Joseph indeed came to you before with clear arguments, but you ever remained in doubt as to what he brought; until, when he (the *progeny* of Joseph) died, you said: Allah will never raise a messenger after him. Thus does Allah leave in error who is prodigal, a doubter.”¹⁴

Both Jacob and Moses had not confined their prophecies to the person of Joseph alone but had included the progeny of Joseph, or in other words the children of Ephraim and Manasseh. But after their apostasy, the Israelites despaired of the fulfilment of the prophecy that Shilom would be a descendant of Joseph, although some of them later on vainly tried instead to ascribe it to Solomon, but their majority dissented from this since Solomon did not come down from the line of Joseph but from that of Judah and had already inherited the sceptre of kingship, and Rachel (mother of Joseph and Benjamin) was still weeping in Ramah and refusing to be comforted for her children, because they were not.¹⁵

Christian attempt to apply prophecy to Jesus

In this connection the Christian commentators have shown the word *Shilom* or *Shiloh* in bold letters in their works to emphasise his identity with Jesus. However, this name has nowhere been applied to him in the Biblical text. The compilers of the Gospels have also shown little scruple in concocting prophecies in favour of his being the Promised Prophet, but even they did not go so far as to claim the fulfilment of the prophecy concerning Shilom in the person of Jesus. Earlier Christian historians were equally silent about this. The idea of identifying Jesus with Shilom was first fulminated by the Church in the fifteenth century, sometime after the advent of the Holy Prophet Muhammad.

12. J. H. Hertz, *Commentary on the Torah*, p. 407.

13. T. K. Cheyne, *Encyclopaedia Biblica*, art. ‘Shiloh’.

14. The Quran, 40 : 34.

15. Jeremiah, 31 : 15.

Some of the Christian scholars assert arbitrarily to this day that originally Shiloh is the name of a city where a Holy Tent was set up in honour of the God of Judah and was considered to mark the extent of Judah's victorious acquisitions.

In Jewish commentaries, *Targum Jonathan* translates *Shiloh* as 'his son' (*shil* meaning 'son', and *o*, third person singular pronoun). Even this interpretation finds no sanction from Jewish scholars prior to the tenth century.

Christian commentators have interpreted *Shiloh* as Jesus, but this rendering is supported neither by the Old Testament nor is it mentioned in early Christian commentaries. In fact, it was first adopted in 1538 C.E. and was then introduced in Sebastian Münster's German Bible. This version is considered authorised and revised only in name, inasmuch as it has been rejected by the majority of Christian scholars, and the Dean of Westminster of the Church of England has set all manner of doubt at rest by declaring that "the improbability of this late interpretation is so great, that it may be dismissed from consideration."¹⁶

The lamentation of Rachel was there in the time of Jeremiah though the former had died 1,500 years ago. All the aspirations and longings which the Jews had founded on this prophecy fell to the ground in the time of Rehoboam, son of Solomon, for then all the tribes of Israel, excepting those of Judah and Benjamin, revolted against Rehoboam and joined the polytheists.

Should one think that the prayers and blessings of Jacob and Moses for the children of Joseph came to naught! Nay for "Joseph is a fruitful bough, a fruitful bough by a spring", he will certainly bear fruit: Jews may or may not see the fulfilment of their longings, still 'Shilom' is bound to appear and the nations of the world will join together under his banner and Judah's sceptre of temporal power will be incorporated with the state of Shilom; in other words, he will inherit both Kingship and Prophethood.

Fabricated lineage of Jesus

After the annihilation of the house of Joseph, the Jews are in despair; but the clear statements of the Book cannot be obliterated and thus every subsequent prophet may likely be mistaken for the Promised Shilom. Christian priests were quite aware of this complexity and knew well that the Book testified, in clear terms, the promised advent to be from among the descendants of Joseph, but the family of Joseph had ended; that of Judah had alone survived which could inherit only the sceptre of Judah. They thought that the Jews must turn to the children of Judah, and so a bogus pedigree of Jesus was fabricated to get round the despairing Jews who, like drowning men, would

16. H. E. Ryle, *The Book of Genesis*, Cambridge University Press, 1914, p. 430.

catch at that straw. Here Jesus was shown to have come down from Judah on the one hand and, on the other, his father was named Joseph. The Christian genealogists did not stop at that: they went so far as to make a Jacob the father of this Joseph. What possible objection could the Jews have now? There was Jesus the son of Joseph, the son of Jacob, who had as well descended from the line of Judah, the son of Jacob. Both the Jewish sections had now something to be contented with: one section was appeased with the indication that the promised Prophet was a descendant of Judah, and were told that he was therefore entitled to their belief in him, while the other section along with the scholars of the Book were assured that he was the son of Joseph, and must be accepted by them. Notwithstanding that the husband of Mary has not been identified, Jesus is claimed to be the son of Joseph, the son of Jacob. Quite contrary to this, Luke's research is that Joseph was the son of Heli, not of Jacob. In spirit, Jesus was the Holy Ghost, and in flesh, he was considered the son of Mary only. In what way did Joseph come to be his father? And how could Mary, despite her being wedded to a husband, still remain the Virgin? These are the riddles which will always remain as such for the Christian world. In the context of the pedigree of Jesus, the following words of the compilers of the Gospels are very amusing:

“Jesus, ... being the son (*as was supposed*) of Joseph, the son of Heli ...”¹⁷

It could only be the compilers of the Gospels who were capable of basing the lineage of Jesus on the shaky ground of conjecture and supposition and then claiming for him the heritage of prophecies!

This concoction of the Christian world was exposed by one Philip, an early Christian of Bethsaida. He says:

“We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.”¹⁸

If it were possible, Jesus would have been delineated straight from the descendants of Joseph, to be called the son of Joseph, but owing to some subtle mystery of the Christian world, his lineage had then to be traced through four unchaste women, namely, Tamar, Rahab, Ruth and the wife of Uriah.¹⁹ So, according to the compilers of the Gospels, Jesus of Nazareth descends from Judah, son of Jacob, who was the elder brother of Joseph and was begot of a second mother; but as the prophecy was to be fulfilled in the name of the son of Joseph, Joseph was *supposed* to be the father of Jesus;

17. Luke, 3 : 23.

18. John 1 : 45. Neither the Torah nor the Books of Israelite Prophets contain these words!

19. Matthew, 1 : 3–7.

otherwise, the accepted traditions of the Christians in no way lend support to Jesus being the son of Joseph, as may be gathered from T. K. Cheyne:

“Thus the evidence that primitive Christian tradition knew anything about the father of Jesus is very slight, and considering the high probability that the narratives respecting the birth of Jesus in Matthew 1, Luke 2 : 1–39, 3 : 23–38 are partly Haggadic ... partly the offspring of the keen interest which post-exilic Judaism displayed in real and imaginary genealogies, *it becomes the historical student to confess that the name of the father of Jesus is, to say the least, extremely uncertain.*”²⁰

Discomfiture of the compilers of the Gospels

Despite the expedient imputation as devised by the compilers of Gospels against Mary, the prophecy could not be aptly fitted to Jesus. It is one thing to contrive a suppositious father, but to wrest the sceptre from Judah was no easy task. It is true that Jesus was shown to have descended from Judah for whom kingship was ordained and that the compilers of the Gospels described him as the King of Jews; it is also true that his poverty-stricken companions exchanged their very garments for swords and the fishmongers turned into soldiers, yet the fact remains that Jesus never got the sceptre of kingship and the weakness of his companions forced him to console himself with saying:

“My kingship is not of this world.”²¹

If the sceptre of Judah stood for the Kingship of the Israelites, then with the death of Solomon it broke into pieces a thousand years ago before the appearance of Jesus. Doubtless, prophets and kings appeared in the line of Judah, but these were conspicuous by their absence in the children of Joseph. How then the prophecies both of Jacob and Moses came to be fulfilled in the name of Joseph? “They are not,”²² was the ever-recurring lamentation of Rachel for her children for 1,500 years, and it did not stop with Jesus. In vain the Lord spoke to her through Jeremiah to refrain her voice from weeping and her eyes from tears, and in vain did He assure her that her work should be rewarded, for none appeared to comfort her.²³

Mistake of the compilers of Gospels

We must remember that prophecies invariably refer to attributive names and, on this wise, the Jews were more accurate as they regarded the coming of Joseph to imply the advent of someone from among his kindred, while the Christians erred when they claimed the fulfilment of this prophecy by simply

20. T. K. Cheyne, *Encyclopaedia Biblica*, art. ‘Joseph [in NT]: *Husband of Mary*’.

21. John, 18 : 36.

22. Jeremiah, 31 : 15.

23. Matthew, 2 : 17–18.

indicating Joseph, son of Jacob, to be the husband of Mary, and thus that Shilom had come. They failed to see that the second advent of a person implied someone else in the resemblance of the former.

But all this was pre-ordained by Divine wisdom to stand as a proof of the Divine origin of the Holy Quran.

The prophecy does not apply to Jesus

It has already been shown that prophecies relate to attributive names which should not be mistaken for personal ones. Jesus is known as Immanuel to the Christian world, and yet neither had he been so named by his parents, nor even by God. Again, the Jews still await the return of Elijah who “went up by a whirlwind into heaven”,²⁴ although Jesus saw that return in the person of John. Thus it is not imperative that the promised Joseph should be so named or be even his descendant, nor could he be Jesus himself, for never even once did he make such a claim: the life events of Joseph find no repetition in the life of Jesus to entitle him to any such likeness. His being made the son of Joseph was a fruitless task which could not stand the crucial test. Thus we see that mere identity of names alone carries no weight in regard to prophecies. True similarity consists in similarity of the works and life events of a person, especially those the happening of which is beyond human intervention. Such fulfilment of a prophecy undoubtedly constitutes a sign of the truth of a prophet.

The prophecy relates to Muhammad (peace be on him)

Not only have there been prophecies contained in the various scriptures about the triumph and greatness of the Holy Prophet Muhammad, but most of them have also been revealed in the Holy Quran long before their period of fulfilment — nay, they were revealed at a time when the Holy Prophet Muhammad and the Muslims were in the grip of difficulties which at that time appeared insurmountable; thus what was revealed in Makka came to pass years after in Madina; we should note that the prophecy in the Holy Quran that “certainly in Joseph and his brothers there are signs (of the truth of Muhammad) for the enquirers”²⁵ is a Makkan revelation. The Holy Prophet Muhammad did experience a similar treatment which Joseph met at the hands of his brothers. The prophecy contained in this verse came to be fulfilled word for word, and episodes in the life of the Holy Prophet Muhammad established his likeness to Joseph in clear light.

Further proof of the Holy Prophet’s likeness to Joseph

We shall now consider the events in the life of Joseph which found repetition in the Holy Prophet Muhammad’s life:

24. 2 Kings, 2 : 11.

25. The Quran, 12 : 7.

1. Joseph saw a vision which predicted his subsequent greatness and triumph. The first revelation which Holy Prophet Muhammad received was:

“Read in the name of your Lord Who creates — creates man from a clot. Read! And your Lord is most Generous (Who will grant you eminence), Who taught by the pen, taught man what he knew not.”²⁶

It was revealed before time that the Prophet Muhammad, like Joseph, would be the target of all cruelties by his brothers.²⁷

2. In case of Joseph, the vision was interpreted by his father to mean that he would be taught the interpretation of sayings;²⁸ whereas Waraqa, son of Naufal, explained the Quranic verse by saying that the Prophet Muhammad would be taught knowledge through Gabriel.

3. Jacob said to Joseph that he would be chosen²⁹ and the Quran says to the Holy Prophet Muhammad that his Lord is most Honourable, Who will grant him eminence.

4. Jacob advised his son not to relate his vision to his brothers lest they should devise plans against him.³⁰ Similarly, it is mentioned in the Holy Quran that people will do mischief after having heard the revelation or, in the words of Waraqa, they will rise in opposition against him. All this was foretold at a time when the Quraish had not a bone to pick with the Holy Prophet; on the contrary, the latter was known as *Amīn*, ‘the trustworthy’, among them.

5. Jacob had assured Joseph that God would “make His favour complete to you”.³¹ The Holy Prophet, too, was apprised of his triumph, in this earliest of revelations, which Waraqa explained as indicating the subsequent ascendancy of the Holy Prophet.

6. Both of them were persecuted by their own brethren who conspired against the life of each.

7. Joseph was sold to Ishmaelites as a slave while the Holy Prophet was nicknamed as the son of a handmaid on account of Hagar.

8. Both in their lifetime were subjected to many a temptation, but they always stood firm and came out chaste and pure.

9. If Joseph was granted interpretation of sayings, the Holy Prophet

26. *Ibid.*, 96 : 1–5. The whole chapter was revealed at Makka and these five verses constitute the very first revelation that the Holy Prophet received.

27. *Ibid.*, 12 : 102.

28. *Ibid.*, 12 : 6.

29. *Ibid.*, 12 : 6.

30. *Ibid.*, 12 : 5.

31. *Ibid.*, 12 : 6.

was said to have taught the people the Book and Wisdom.³²

10. Joseph was told of Divine favour being made complete to him,³³ and it was revealed to the Holy Prophet that God had completed His favour to him.³⁴

11. Joseph was put into prison. The Holy Prophet was besieged in the *Shi'b* of Abu Talib.

12. Joseph preached his mission to his companions in the prison. The Holy Prophet did the same to his tribespeople in the *Shi'b*.

13. Both had to find shelter once in their times: one did that in the bottom of the pit, the other in the cave of Hira.

14. Egypt and Makka both had to experience the ravages of a seven-year long famine in their respective regimes.

15. In the end, Joseph was granted an honourable release from the prison. The Holy Prophet, too, ultimately received homage from the Jews at Madina.

16. Joseph was told: "Surely you are in our presence today dignified, a faithful (*amīn*) one."³⁵ The enemies of the Holy Prophet declared, "Surely you are the faithful (*amīn*)."

17. The brothers of Joseph had finally to humbly beg for mercy at his hand. The persecutors of the Holy Prophet had to do the same at Makka.

18. In the hour of his triumph, Joseph said to his brothers: "(There shall be) no reproof against you this day." The Holy Prophet repeated these words to the vanquished Makkans at the conquest of Makka.

19. Joseph became supreme in Egypt after his expulsion from Canaan (Palestine). The flight of the Holy Prophet from Makka brought Kingship of Madina to him.

How the prophecy was fulfilled in the person of the Holy Prophet

Besides the fact that events in the lives of the Holy Prophet Muhammad and Joseph closely resembled each other, numerous other arguments can be advanced to prove that the prophecy came to pass with the advent of the Holy Prophet:

1. Departing of the *Sceptre*³⁶ from Judah and its passing into the hand of the Holy Prophet. After Solomon, Judah's staff of kingship broke into

32. *Ibid.*, 3 : 164.

33. *Ibid.*, 12 : 6.

34. *Ibid.*, 5 : 3.

35. *Ibid.*, 12 : 54.

36. *Ibid.*, 12 : 102.

pieces and none inherited it to this day in the line of Israel. Jesus, too, tried to secure it but failed.

2. In the time of Rehoboam, the tribes of the Israelites frittered away and never gathered under anyone.

Jesus went forth in quest of this scattered flock, but it is difficult to reckon how far he succeeded in winning it to the fold, whereas history tells us how the Jews of Arabia, Kashmir and Afghanistan³⁷ united at the Call of the Holy Prophet and thus 'the gathering of the people unto him', as was predicted, took place at the hand of the Holy Prophet.

3. Jacob foretold of the Promised Joseph that he was a fruitful bough:

"a fruitful bough by a spring; his branches run over the wall. The archers fiercely attacked him, shot at him, and harassed him sorely; yet his bow remained unmoved, and the arms of his hands were made agile [AV: *strong*] by the hands of the Mighty One of Jacob."³⁸

This description is on all fours with that of the Holy Prophet given in the Holy Quran:

"A good word as a good tree, whose root is firm and whose branches are high".³⁹

But the bough of the Hebrew Joseph, unlike that of the Arabian Joseph, had dried up with the apostasy of the House of Joseph over which Rachel had to lament upwards of a thousand years, and her lamentation did not cease even with the appearance of Jesus.

4. Jacob "blessed Joseph, and said, God ... bless the lads [children of Joseph]; and in them let my name be perpetuated, and the name of my fathers Abraham and Isaac."⁴⁰ Thus Jacob invoked blessings for the children of Joseph and entrusted them with the legacy of prophethood, but the children of the Hebrew Joseph went over to the polytheists, throwing away the legacy of Divine Unity and were not named after Abraham, Isaac and Jacob as was predicted. However, the children of the Arabian Joseph secured the blessings of Abraham and Isaac and carried anew the legacy of Divine Unity in their breasts and were named after those earlier prophets as Muhammad *Ibrāhīm* (Abraham), Muhammad *Ishāq* (Isaac), Muhammad *Ya'qūb* (Jacob), and *Yusūf* (Joseph) *Zai*, a well-known tribe of the Afghans.

37. Afghans and Kashmiris are both offshoots of the scattered tribes of Israel. Kashmiri Pandits belong to two groups: one after the name of Ban Mash, a misnomer of Bani Israil (Israelite), and the other Kasyapa, the offspring of Kasyapa Rishi.

38. Genesis, 49 : 22-24.

39. The Quran, 14 : 24.

40. Genesis, 48 : 15-16.

5. The Prophet Moses had said of (the house of) Joseph:

“Blessed by the Lord be his land, with the choicest gifts of heaven above, ... he shall push the peoples, all of them, to the ends of the earth.”⁴¹

But it so happened that the house of Joseph was cut out and the children of the Arabian Joseph became the recipient of the precious things of earth and heaven. The pages of history reveal to us that the followers of the Arabian Joseph (Muhammad) “pushed the peoples, all of them, to the ends of the earth” and the land from the East to the West came under their sway.

6. According to the prophecy of Prophet Ezra, Reuben was the first-born of Jacob, “but because he polluted his father’s couch, his birthright was given to the sons of Joseph ... though Judah became strong among his brothers and a prince was from him, yet the birthright belonged to Joseph.”⁴²

Although Joseph was recognized as the first-born, yet neither a prophet nor even a king appeared from among his children, and if a tree is known by its fruit, then there should have been no occasion for Rachel to lament. It thus becomes difficult to subscribe to the claim that in fact Joseph was the first-born. Subsequent events gave the lie to the writings of commentators inasmuch as the children of the Hebrew Joseph failed to inherit the blessings of their forebears. But the testimony of the Book of God could never be obliterated and the recipient of those Divine favours appeared in the person of the Arabian Joseph, who, being the proclaimer of Divine Unity, was the rightful first-born of Israel since, in the spiritual domain, mere kingship stands for little; what really count there are one’s actions.

7. Ezekiel, who came centuries after Joseph, relates a vision:

“The word of the Lord came to me: Son of man, take a stick, and write on it, ‘For Judah, and the children of Israel associated with him’; then take another stick and write upon it, ‘For Joseph (the stick of Ephraim) and all the house of Israel associated with him’; and join them together into one stick, that they may become one in your hand.”⁴³

One may well ask as to who was that successor of Ezekiel in whom the sticks of Judah and Joseph were joined into one, or in other words, the Prophet who was endowed with the blessings of both prophethood and kingship! History can reveal but one name — that of the Holy Prophet Muhammad.

41. Deuteronomy, 33 : 13–17.

42. 1 Chronicles, 5 : 1–2.

43. Ezekiel, 37 : 15–17.

8. Rachel persists in her lamentations over her children and refuses to be comforted since “they are not”. The Lord admonishes her to refrain her voice from weeping and her eyes from tears, and assures her that her work shall be rewarded.⁴⁴ The Lord comforted her and promised her a reward which was not given even in the time of Amos, for Amos said:

“...who sing idle songs to the sound of the harp, and like David invent for themselves instruments of music; who drink wine in bowls, and anoint themselves with the finest oils, but are not grieved over the ruin [AV: *affliction*] of Joseph!”⁴⁵

As we have seen in the Gospel of Matthew, Rachel did not stop her weeping over the affliction of Joseph even with the advent of Jesus.⁴⁶ Should one conclude that the promise of a great reward which was given her was eventually never fulfilled? Nay, the fulfilment came to pass in broad daylight in the person of the Holy Prophet and the lost Jewish tribes settled in Kashmir and Afghanistan were once again gathered into the fold of Abraham, Isaac and Jacob; and Rachel, at last, heaved a sign of content and thankfulness on seeing her children thus reclaimed to the ancestral faith.

9. Prophet Jacob had named the Promised Joseph as Shiloh, Shailon or Shilom which means, according to the Hebrew Lexicon, ‘the messenger of peace and security’ or ‘the peaceful’. It is a matter of common knowledge that the Holy Prophet Muhammad is mentioned as the ‘first of the Muslims’⁴⁷ in the Holy Quran, that is, the one at peace, and thus fulfils Jacob’s prophecy.

10. In the Massorah version of the Torah, ‘Shiloh’ has been rendered as ‘one who is the truth’; and this is an ever-recurring phrase in the Holy Quran in honour of the Holy Prophet, calculated to direct attention to this prophecy; for instance:

“Those who have been given the Book certainly know that it is the truth from their Lord.”⁴⁸

“The truth is from your Lord, so be you not of the doubters.”⁴⁹

Even the people of the Book were aware that ‘the Spirit of truth’ was to come.⁵⁰

44. Jeremiah, 31 : 16–17.

45. Amos, 6 : 5–6.

46. Matthew, 2 : 17–18.

47. The Quran, 6 : 163.

48. *Ibid.*, 2 : 144.

49. *Ibid.*, 2 : 147.

50. John, 14 : 16–17.

Chapter 4

Moses

A Prophet in the likeness of Moses

The truth of the Holy Prophet was clear as far as the Jews and Christians were concerned. The Holy Quran on this point elucidates:

“Say: See you if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness of *one like him*, so he believed, while you are big with pride. Surely Allah guides not the iniquitous people.”¹

The *witness* is Moses, to whom God spoke thus:

“I will raise up for them a prophet like you from among their brethren; ... And whoever will not give heed to my words which he shall speak in my name, I myself will require it of him.”²

Compare the words of the Quran: “See you if it is from Allah, and you disbelieve in it” with the words of the Torah: “And whoever will not give heed to my words which he shall speak in my name, I myself will require it of him.”

The Holy Quran obviously refers to the prophecy of the Prophet Moses in this verse which is by no means of small significance inasmuch as Moses stands in high esteem with the Jews. Some nine hundred years after, Prophet Ezra bore testimony to this in the following words:

“And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face.”³

In spite of interpolation, this prophecy still exists in the fifth Book of the Torah in clear terms. In the Hebrew text the words run thus:

1. The Quran, 46 : 10.

2. Deuteronomy, 18 : 18–19.

3. *Ibid.*, 34 : 10.

נְבִיא מִקֶּרְבְּךָ מֵאַחֶיךָ כְּמִנִּי יָקִים לְךָ יְהוָה אֱלֹהֶיךָ אֱלֹהֵי תְשַׁמְעוּן:
 ... וַיֹּאמֶר יְהוָה אֵלַי הִיטִיבוּ אֲשֶׁר דִּבַּרְוּ: נְבִיא אֲקִים לָהֶם מִקֶּרֶב
 אֲחֵיהֶם כְּמוֹךָ וְנִתְּתִי דְבָרִי בְּפִיו וְדִבֶּר אֲלֵיהֶם אֶת כָּל-אֲשֶׁר אֶצְוֶנּוּ:

“The Lord your God will raise up for you a prophet like me⁴ from among you, from your brethren — him you shall heed ... And the Lord said to me, They have rightly said all that they have spoken. I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him.”⁵

How was it then that Moses spoke so clearly of the advent of the Holy Prophet? Were it not by Divine revelation, Moses could not have spoken so clearly of the Holy Prophet two thousand years before his advent. Moses saw clearly that the Israelites would lose their title to the inheritance of the spiritual kingdom before the advent of the prophet who was to be his like. And Jesus also corroborated this when he said:

“The kingdom of God will be taken away from you and given to a nation producing the fruits of it.”⁶

Some Christians have vainly striven to apply the prophecy to Jesus, and that for two reasons. Firstly, they claim that Jesus was in the likeness of Moses since children were massacred at the time of their appearance into the world; they had both to fast for forty days; both performed miracles and both were lawgivers, besides, Jesus was an Israelite. Secondly, they regard the phrase “from your brethren” to apply straight to the Israelites.

Jesus was not in the likeness of Moses

Jesus, on the other hand, has nowhere claimed that the prophecy was intended for him; even his companions set up no such claim on his behalf. Instead, the Bible asserts to the contrary, while the prophecy itself puts even the prophethood of the Jesus of the Church into jeopardy by declaring that:

“But the prophet who presumes to speak a word in my name which I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.”⁷

4. It may be interpreted in two ways: *one whom I like* or *one like me*. The sentence means that the promised prophet will be in the likeness of Moses but he will excel the latter by virtue of his superior success and Divine help — the hand of God will be manifest in all his undertakings.

5. Deuteronomy, 18 : 15, 17–18.

6. Matthew, 21 : 43.

7. Deuteronomy, 18 : 20.

This has further been amplified in the earlier part of the same book:

“If a prophet arises among you, or a dreamer of dreams, and gives you a sign or a wonder, and the sign or the wonder which he tells you come to pass, and if he says, ‘Let us go after other gods,’ which you have not known, and ‘let us serve them,’ you shall not listen to the words of that prophet ... for the Lord your God is testing you, ... But that prophet ... shall be put to death”.⁸

Three points may be inferred from this: (a) false prophets or dreamers of dreams can give a sign or wonder; (b) whosoever tells the Israelites to go after other gods which they have not known, is a false prophet; and (c) a false prophet shall be put to death. God — Father or Son or Holy Ghost — is not the God whom the Israelites knew; they belong to the category of ‘other gods’ and, according to the Christians, Jesus invited the people to go after such gods; God-in-man who could be persecuted is also not familiar to the Israelites.

Both the Christians and Jews believe that Jesus was put to death and his signs and miracles availed him not, and the Torah lays down that only a false prophet is met with such a fate. In this way, it appears preposterous to identify Jesus as being like Moses, especially when even the prophethood of the former is made hazardous.

Ishmaelites are the brethren of Israelites. The Hebrew word *me-aḥekha* is derived from *aḥ* (Hebrew) and *akh* (Arabic), meaning *brother*, and in Hebrew is used in five different ways:

1. For a brother, either from the side of one parent or both;
2. For near of kin. In the Hebrew dictionary of the Bible we find that it “is a personification of a group of tribes who were regarded as near kinsmen of the Israelites”;⁹
3. For resemblance, as ‘brother of resemblance’;
4. By community, nature or habitation, or by regeneration and a profession of the same faith and religion;¹⁰
5. By adoption.¹¹

So it is simply wrong to confine the Hebrew word to a real brother or to the Israelites alone.

Abraham and Isaac were both averse to intercommunal marriages but the brother of Jacob, Esau, married the daughter of Ishmael.¹² This shows that

8. *Ibid.*, 13 : 1–5.

9. *Vide* Genesis, 13 : 8.

10. *Vide* Genesis, 19 : 7; Colossians, 1 : 2.

11. John, 20 : 17.

12. Genesis, 28 : 9; 36 : 3.

the latter was regarded as a brother. The sister of David was wedded to an Ishmaelite.¹³ In some places of the Bible, Ishmaelites are stated to be opposed to Israelites, but the presence of such phrases has been traced by the *Encyclopaedia Biblica* to personal grudges on the part of the writer.

Refutation of Christian claim

The assertion of the Christians that the term 'brethren of Israelites' is restricted to that community, and has never been applied to another, cannot be substantiated without doing violence to the language and one is driven to the conclusion that here two different communities are meant.

There is the sanction of the Bible behind such usage. In the books of Deuteronomy¹⁴ and Obadiah,¹⁵ the children of Esau have been called brethren.

Let us examine the testimony of the Bible itself to ascertain who were the brethren of the Israelites.

Hagar is told by the angel of the Lord:

"I will so greatly multiply your descendants that they cannot be numbered for multitudes. And the angel of the Lord said to her, Behold, you are with child, and shall bear a son; you shall call his name Ishmael; because the Lord has given heed to your affliction. He shall be a wild ass of a man,¹⁶ his hand against every man and every man's hand against him; and he shall dwell over against all his kinsmen [AV: *dwell in the presence of all his brethren*]." ¹⁷

Further on it is stated:

"These are the sons of Ishmael and these are their names, by their villages and by their encampments, twelve princes according to their tribes. (These are the years of the life of Ishmael, a hundred and thirty-seven years; he breathed his last and died, and was gathered to his kindred.) They dwelt from Havilah to Shur, which is opposite Egypt in the direction of Assyria; he settled over against all his people [AV: *he died in the presence of all his brethren*]." ¹⁸

The prophecy applies to none but the Holy Prophet

After the loss of the Old Testament, Prophet Ezra collected the popular traditions and compiled it anew and bore testimony to the fact that:

"there has not arisen a prophet since in Israel like Moses." ¹⁹

13. 1 Chronicles, 2 : 17.

14. Deut., 23 : 7.

15. Obadiah, 1 : 12.

16. *I.e.*, an Arabian.

17. Genesis, 16 : 10–12.

18. *Ibid.*, 25 : 16–18.

19. Deuteronomy, 34 : 10.

Thus for one thousand years after Moses, none appeared in the likeness of him; and when, in the time of Jesus, John was questioned about that:

“He confessed, he did not deny, but confessed, ‘I am not the Christ.’ And they asked him, ‘What then? Are you Elijah?’ He said, ‘I am not.’ ‘Are you the [AV: *that*] prophet?’ And he answered, ‘No’.”²⁰

This shows that the Jews had for fourteen centuries awaited the advent of three persons, namely, Jesus, Elijah and ‘*that prophet*’. Jesus and Elijah had come, since Jesus regarded John as Elijah, but ‘*that prophet*’ had yet to come.

‘That Prophet’ expected after Jesus

The companions of Christ look forward to the coming of ‘*that prophet*’ after him. Thirty-three years after the death of Christ, Peter addresses his followers in this wise:

“Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from of old. Moses said, ‘The Lord God will raise up for you a prophet from your brethren as he raised me up.’²¹ You shall listen to him in whatever he tells you. And it shall be that every soul that does not listen to that prophet shall be destroyed from the people.’ And all the prophets who have spoken, from Samuel and those who came afterwards, also proclaimed these days.”²²

According to Peter, the coming of the Promised Prophet is a condition precedent to the second advent of Christ.

There is food for thought for all fair-minded Jews and Christians alike in this. The ‘like of Moses’ had not appeared by the time of Ezra according to Ezra, he had not come by the time of Jesus according to the Gospels, and he had not appeared even thirty-three years after Jesus according to Peter.

How the Holy Prophet was like Moses

It remains now for us to show how far the Holy Prophet resembled Moses. To establish similarity between Moses and Jesus by simply alleging that both fasted for forty days and performed miracles is a spurious task. According to the fifth Book of Moses even false prophets can show miracles.²³ True

20. John, 1 : 20–21. The Authorised Version reads “that prophet” and the RSV “the prophet”.

21. The Authorised Version uses the words: “A prophet ... of your brethren, like unto me”.

22. Acts, 3 : 19–24.

23. Deuteronomy, 13 : 1.

similarity must be ascertained with reference to the text of the prophecy, which is the proper guide in this matter, and the prophecy mentions nine attributes in consecutive order which must be peculiar to one who claims his likeness to Moses:

1. ***“From your brethren”***. Both will trace descent from the common ancestor. Ishmaelites are the brethren of Israelites. The Holy Quran too has put forth this claim when it says:

“And strive hard for Allah, with due striving. He has chosen you and not laid upon you any hardship in religion; the faith of *your father Abraham*; He named you Muslims before and in this.”²⁴

By this the Holy Quran establishes not only that the common ancestor was Abraham, and so the Ishmaelites were the brethren of the Israelites, but also that on account of their being followers of the religion of Abraham, which was monotheism, they belonged to one fraternity spiritually. All the Prophets, Abraham, Jacob, Joseph and Moses, have claimed to be Muslims. They were chosen by God because they were the upholders of His Unity, and thus, apart from their consanguinity of blood, they were brothers in the eye of God. The same thing is mentioned in clearer terms elsewhere:

“The nearest of people to Abraham are surely those who follow him [whether they were Ishmaelites or Israelites] and this Prophet and those who believe [in him].”²⁵

If, in fact, Christ preached the Trinity, he was no longer a monotheist and could not claim similarity to Moses, nor could he be regarded as his brother inasmuch as resemblance does not relate to the body alone but also refers to spirit and faith.

2. ***“Like me”***. Moses has said that ‘that prophet’ will be “like me”. Moses was a prophet of God but Jesus was believed to be the Son of God. The Holy Prophet Muhammad alone was as jealous of the Unity of God as was Moses. The Holy Quran says:

“The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces, that they ascribe a son to the Beneficent (God).”²⁶

Just as Moses boldly preached the Unity of God to Pharaoh, so did Prophet Muhammad to arrogant Arabs at the risk of his life, a preaching not conspicuous in the life of Jesus. That is why the Holy Quran speaks of him as follows:

24. The Quran, 22 : 78.

25. *Ibid.*, 3 : 68.

26. *Ibid.*, 19 : 90 –91.

“Surely We have sent to you a Messenger, a witness against you, as We sent a messenger to Pharaoh.”²⁷

The Holy Prophet’s likeness to Moses is expressed in the clearest terms in this verse, one of the earliest revelations, and thus the Holy Prophet’s claim to be the Promised Prophet of Deuteronomy, 18 : 18, who is expressly stated to be the ‘Like of Moses’, is as old as his revelation.

3. *The Lord will put His words into his mouth.* God talked to Moses and this discourse forms an integral part of the Mosaic Law. The Holy Quran says of the Holy Prophet:

“Nor does he speak out of desire. It is naught but revelation that is revealed.”²⁸

If Jesus was God, then the Lord could not have put His words in his mouth, as Jesus’ own words would be the words of God. Thus it was the Holy Prophet Muhammad in whose mouth did the Lord put His words, as was prophesied.

4. *“He shall speak to them all that I command him”.* Moses put down the commandments he had received from God on the tablets for the Israelites and asked them in the last days of his life to:

“Assemble to me all the elders of your tribes, and your officers, that I may speak these words in their ears and call heaven and earth to witness against them. For I know that after my death you will surely act corruptly, and turn aside from the way which I have commanded you.”²⁹

Similarly the Holy Prophet was enjoined:

“O Messenger! deliver that which has been revealed to you from your Lord.”³⁰

In compliance with this injunction the Holy Prophet had the Holy Quran put down in writing and conveyed it as well to the people, and hundreds of people committed the entire Quran to memory in the lifetime of the Holy Prophet; he also addressed the people on the day of his last Pilgrimage and asked whether he had delivered the Message to them, and they replied: Yes. On the other hand, neither Jesus nor his companions did anything to preserve and secure his message, nor was it written down or dictated in his lifetime. It was long after the death of Christ that it was gathered out of popular traditions.

27. *Ibid.*, 73 : 15.

28. *Ibid.*, 53 : 3–4.

29. Deut., 31 : 28–29.

30. The Quran, 5 : 67.

5. *Punishment of the opponents.* The Bible tells us:

“And whoever will not give heed to my words which he shall speak in my name, I myself will require it of him.”³¹

Similarly, we find in the Holy Quran:

“But Pharaoh disobeyed the messenger, so We seized him with a violent grip.”³²

Pharaoh and his army were drowned while the opponents of the Holy Prophet were destroyed with war as was promised.

6. *“But the prophet who presumes to speak a word in my name which I have not commanded him to speak ... shall die.”*³³ This is borne out by the Holy Quran, in such words as:

“And if he had fabricated against Us certain sayings, We would certainly have seized him by the right hand, then cut off his heart’s vein.”³⁴

What should one say about the Christ of the Bible in the light of this crucial test, when it is believed on the basis of the Gospels that he was crucified?

7. *That Prophet will uphold the Unity of God.* Both the Holy Prophet Muhammad and Moses jealously guarded the Unity of God and were disgusted with the worship of idols and those who were set up as gods. God enjoins Moses in these words:

“You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God”.³⁵

The Holy Prophet received a similar injunction:

“And serve Allah, and associate naught with Him”.³⁶

“Surely Allah forgives not that a partner should be set up with Him, and forgives all besides that to whom He pleases.”³⁷

The Christ of the Bible does not appear to have preached the doctrine of the Unity of God so deeply cherished and advocated both by Moses and the Holy Prophet Muhammad.

31. Deut., 18 : 19.

32. The Quran, 73 : 16.

33. Deut., 18 : 20.

34. The Quran, 69 : 44 – 46.

35. Deut., 5 : 7 – 9.

36. The Quran, 4 : 36.

37. The Quran, 4 : 48.

8. *The prophecies of the Prophet will come to pass.*

“When a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word which the Lord has not spoken.”³⁸

No prophecy of the Holy Quran remained unfulfilled. We also read:

“So they rejected the truth when it came to them, but soon will come to them the news of that which they mocked.”³⁹

That this prophecy came to pass in the minutest details needs no elaboration.

9. *You shall be afraid of the true Prophet.* The Holy Quran says:

“And (Allah) cast terror into their hearts — they demolished their houses with their own hands and the hands of the believers. So take a lesson, O you who have eyes!”⁴⁰

The annihilation of the enemies of the Holy Prophet bears a strong testimony to the truth of the Holy Prophet. Jews were enjoined in the Torah to be afraid of the true Prophet, but they, like the unbelievers of Makka, strove against the Holy Prophet and the result was the destruction of Bani Naḍir (a tribe of the Jews of Arabia) to which the Holy Quran directs attention in the above verse.

That Prophet will be more exalted than Moses

One may note in passing the significance behind *kamokha* and *kamoni*, which occur in the prophecy of Moses. *Kamokha*, meaning ‘like you’ (Moses), indicates that the expected prophet will have to face difficulties similar to those which befell Moses, while *kamoni* stands for ‘likeness to Me (God)’, that is to say, the latter will be a more perfect image of God inasmuch as there will be a greater manifestation of Divine help in his favour than was vouchsafed to Moses. The following analysis may prove fruitful in this connection:

1. Both Moses and the Prophet Muhammad had to take to flight at the hands of their enemies; each found a companion in his own father-in-law. Jethro had to solace his son-in-law, Moses, in the hour of his need; but it was the Prophet Muhammad who comforted his companion in the Cave.

2. Moses took shelter at Midian, named later on as Yathrib after the name of his father-in-law, Jethro.⁴¹ The Holy Prophet Muhammad also emigrated to Yathrib, which acquired the name Madinat-un-Nabi after the

38. Deut., 18 : 22.

39. The Quran, 6 : 5.

40. *Ibid.*, 59 : 2.

41. See Exodus, 2 : 15–22; 3 : 1.

Prophet's flight to that city. Moses' flight proved beneficial for his training as he received guidance from his father-in-law, whereas the Holy Prophet's flight paved his way to the achievement of a series of glorious victories.

3. Moses was given a comprehensive Code for his people while the Holy Prophet Muhammad received a perfect and complete Code for all people and for all times.

4. Moses set his people free from the bondage of Pharaoh. The Holy Prophet Muhammad vanquished his enemies in a hand-to-hand fight and won their children to his faith.

5. "The Lord said to Moses and Aaron in the land of Egypt, This month shall be for you the beginning of months; it shall be the first month of the year for you."⁴²

Similarly, with the Muslims, the year of the Flight of the Holy Prophet Muhammad became the first year of the Muslim Era. But the Christian and Jewish eras are not quite accurate, while the Muslim era is exactly right.

6. Both fought wars, but while the wars of Moses were harsh and shed much blood, those of the Holy Prophet Muhammad were directed only to achieve religious emancipation.

7. The wars of Moses were aggressive since he wanted to secure Canaan, which was conquered by his successor after his death. The Prophet Muhammad did not fight for conquest, yet he attained rule in his country, and even Canaan came under the subjugation of his successors.

8. Moses sat to judge his people. The Prophet Muhammad too was the supreme judge of his people and even the Jews accepted him as such.

9. Moses was a *learner* for ten years at Midian; the Holy Prophet Muhammad was a *teacher* in Madina for the same length of time.

10. Moses was the law-giver, general and guide of his people; Prophet Muhammad too was a *victorious* general, a perfect guide for all people and a promulgator of a *universal* code which was *never* to be abrogated.

11. A high tidal wave saved Moses from the Egyptians who were close upon him, but it was only a spider's web which stood in good stead to the Holy Prophet Muhammad in a similar predicament.

12. When the companions of Moses saw the enemy, they cried out, "Surely we are overtaken," to which Moses had to reply: "By no means; surely my Lord is with me — He will guide me."⁴³

42. Exodus, 12 : 1-2.

43. The Quran, 26 : 61-62.

The Holy Prophet Muhammad's reply in a more precarious situation in the cave of Thaur was:

"Grieve not, surely Allah is with us."⁴⁴

If Moses spoke in terms of *hope*, Muhammad spoke with perfect *conviction*.

13. The Bible appears to impute gross misappropriation to Moses. It is stated there that at the time of Exodus:

"The people of Israel had also done as Moses told them, for they had asked of the Egyptians jewelry of silver and of gold, and clothing."⁴⁵

Even God is shown as an accomplice since

"the Lord had given the people favour in the sight of the Egyptians, so that they let them have what they asked. Thus they despoiled the Egyptians."⁴⁶

It is interesting to note that later on these jewels of silver and gold were shaped into a golden calf by As-Samiri, which the Israelites were persuaded to worship. This episode appears to have been the invention of the later-day Jews who made this an excuse to despoil their enemies; otherwise, it does not stand to reason that the Egyptians would lend such things to their sworn enemies, nor does it behove a prophet of such dignity and eminence to acquit himself in this way. In a similar situation, the Holy Prophet set an example well worth emulation: he did not leave Makka even putting his very life into jeopardy, until he could arrange for the safe discharge of all the securities vested in him. It is stated in the *Encyclopaedia of Islam*:

"He (Ali) also stayed behind a few days in order to return to the owners the deposits which had been entrusted to the Prophet."⁴⁷

The arrival of Moses in Midian

We have already mentioned that Moses stayed for some time at Madina or Yathrib. His flight to the same city as the Holy Prophet creates a similarity between them. No doubt, the Holy Quran and the Bible both concur in stating that Moses found shelter in Midian. But in the matter of locating Midian, scholars have differed, and even the Bible is not quite consistent in that. Sometimes it is shown to be situated in the southern part of the Sinai Peninsula on the coast of the sea.⁴⁸ Elsewhere it is shown to lie inland on the route from Aqaba to Makka. It is stated in the First Book of Kings to be

44. *Ibid.*, 9 : 40.

45. Exodus, 12 : 35.

46. *Ibid.*, 12 : 36.

47. *Shorter Encyclopaedia of Islam*, H. A. R. Gibb and J. H. Kramer, p. 30.

48. T. K. Cheyne, *Encyclopaedia Biblica*, art. 'Midian', referring to Exodus, 3 : 1.

situated between Edom and Paran on the way to Egypt, i.e., in the north-east of Sinai.⁴⁹

This conflict is admitted in *Encyclopaedia Biblica* in the following words written in connection with the Midianites:

“As to their geographical position, which is, for the comprehension of historical narratives, of much importance, we also meet with some diversity of tradition.”⁵⁰

Ptolemy's view is also mentioned there, who alleged the existence of two Midians, one to the south of the Sinai Peninsula and the other said to lie near Haqal and Maqna. The Midian which is shown in the maps of today is of much later origin. The original city was destroyed by an earthquake in the time of Shu'aib, who is known in the Bible by the name of Jethro and who then migrated and founded another city which he named *Yathrib*, and which is known as Madina today. In the Bible, the Midianites are shown to have descended from Midian, who was the son of Abraham from his third wife, Keturah.⁵¹ At one place Jethro the priest is stated to be a Midianite⁵² and at another, a Kenite.⁵³ But these Midianites are called Ishmaelites at many places.⁵⁴ Again, with reference to their nomadic way of life, they have been called Arabs in the *Encyclopaedia Biblica*,⁵⁵ and it is said that the “Midianites dwelt in the northern part of the Hijaz”.⁵⁶ It is stated as regards the second son of Midian that:

“Another son of Midian in Genesis is named Ephraim, who is identified by Knobel with the tribe of Ghifar, which in the time of Muhammad had encampments near Madina.”⁵⁷

We may now conclude that the Bible throws no light on the controversy as regards the place where Moses went after his flight. But all agree in this, that Midian is a place somewhere to the northern part of the Hijaz, near Madina where Midianites dwelt.

On the contrary, Arabian traditions are more consistent. Rejection of Prophet Shu'aib was punished with the destruction of the city of Midian. Jethro or Shu'aib left that city and founded another and called it *Yathrib* after his own name; and Midianites dwelt in its suburbs. Almost all the Quranic references to Midian stand for the Midianites, except in one case where a particular place is meant which was destroyed by an earthquake.

49. 1 Kings, 11 : 18.

51. Genesis, 25 : 4; 1 Chronicles, 1 : 32.

53. Judges, 1 : 16.

55. *Ency. Bib.*, art. 'Midian'; cols. 3079 and 3081.

56. *Ibid.*, art. 'Midian'.

50. *Ency. Bib.*, art. 'Midian'.

52. Exodus, 3 : 1.

54. Genesis, 37 : 25, 28; Judges, 8 : 24.

57. *Ibid.*, art. 'Midian'.

The Quranic episode given in the words:

“And when he came to the water of Midian, he found there a group of men watering”⁵⁸

does not refer to the city of Midian where water was available in abundance, being close to the sea, but relates to a well of the Midianites which was not properly fed with water. Moses was taught and brought up by Jethro, to which the Holy Quran has referred in the following words:

“Then you did stay for years among the people of Midian, then you came hither as ordained, O Moses.”⁵⁹

The origin of Madina

The Editor of the *Encyclopaedia of Islam* has tried to prove that *Madina* was not an Arabic word but an Aramaic one and was borrowed by the Prophet Muhammad from the Jews. This thesis was reproduced by Dr. Zwemer in his periodical, *The Muslim World*. It is stated there that this word has been mentioned eighteen times in the Quran, four times in Makkan suras and fourteen times in Madinan suras; barring one occasion, it has been used with reference to Jews and Israelites or their history; and so Prophet Muhammad was induced to call his own city after that name. We venture to suggest that there is a word *dīn*, which is common to Arabic and Hebrew and means ‘to rule, to govern and to judge’. In Arabic, it has been used for requital, and *yaum-ul-dīn* means the day of judgment and Madina the place of judgment.

Madina was called *Yathrib* after the name of its founder Jethro, and it is called Madina because Jethro was himself an eminent judge. It was he who later taught Moses how to judge between his people;⁶⁰ so obviously he must have been a judge himself in his city. In the Quran (28 : 23) he is called *shaikh-un kabir-un* (old man or great shaikh), and such were the men who used to be judges in those times. It was in the same city that Prophet Muhammad, due to being the like of Moses, was accepted as judge and arbiter by communities of different religions. It may also be noted here that even the holy name of God in Judaism is of Arabic origin:

“Moses, the leader of the tribes, there married an Arabian woman, the daughter of a Midianite priest (Exodus 3 : 1; 18 : 10–12), and this union led to one of the most significant of all events in history. The wife of Moses was a worshipper of a God named Yahu, who became Yahweh, or Jehovah. He was a desert God, simple, and austere.”⁶¹

58. The Quran, 28 : 23.

59. *Ibid.*, 20 : 40.

60. Exodus, ch. 18.

61. Philip K. Hitti, *The Arabs, A Short History*, London, Macmillan & Co., 1960, p. 19.

Moses is an Arabic word

The current Hebrew Bible refers to Moses by the name of *Moshe*, which is said to mean ‘one taken out of water’, the reason given for this name being that since the daughter of Pharaoh took him out of the water she named him *mo* (water) and *uše* (rescued).⁶² This rendering is inconsistent with the rules of Hebrew grammar. *Moshe* may mean ‘a redeemer’ or ‘one who brings out’, but it can never mean ‘one taken out of water’.⁶³ However, he was never called a *redeemer* in the Old Testament. The compilers of the Bible were mistaken to consider that the daughter of Pharaoh was a Hebrew speaker; it was not the language of the Egyptians. And as to what is known about the Egyptians, they had no such word as *Moshe*. In view of the difficulty as to how the daughter of Pharaoh could have given the child a Hebrew name, since her tongue was not Hebrew and also the Egyptians despised the Israelites, the Christian scholars now consider that the name is an Egyptian and not a Hebrew one, and means ‘a child’. Undoubtedly, there is one word *mes* or *meses* which means ‘a child’ and is used for a proper name occasionally, and sometimes it is coupled with other words as, for instance, *Thotmes*, *Ahmes*, and *Rameses*. On this analogy, the name ‘Moses’ is now considered as *mesu* (a child). But the objection arises, how could the Jews call their prophet by an Egyptian name when there was no love lost between the two people? The Jewish scholars are thus on the horns of a dilemma. If they accept its Hebrew origin, it implies that the daughter of Pharaoh was an Hebrew, and if they consider it an Egyptian name, then firstly it is not true, and secondly the name given by their enemies should have been unacceptable to them. To get out of this fix, a score of other names have been suggested.

We consider this name to be Arabic, given to him by Jethro who gave him shelter and changed his name to conceal his identity from Pharaoh, as he says to him: “Fear not! You are secure from the iniquitous people”.⁶⁴ Moses (Musa) in Arabic is derived from *masa* and means ‘one touched by God’ or ‘one found by God’. The phrase ‘one touched by God’ has been used in the Bible in two ways. Sometimes it signifies infliction of pain or punishment as in the case of Jacob who began to limp with the touch of God, or Job who fell in trouble. Again, it is used for being purified and granted favour. Both these interpretations are applicable to Moses, and go to establish his likeness with the Holy Prophet. Both of them were intensely persecuted by their enemies, on the one hand, and were recipient of Divine favours at the same time, on the other.

It is interesting to note that in the discussion on the name of Moses in the *Encyclopaedia Biblica* the following comments occur:

62. As given in Exodus, 2 : 10.

63. 2 Samuel, 22 : 17; Psalms, 18 : 16.

64. The Quran, 28 : 25.

“A close examination of the traditions respecting Moses connects him much more certainly with North Arabia than with Egypt.”

“The presumption therefore is that *Moshe* also is North Arabian.”⁶⁵

The Holy Prophet himself claims to be like Moses

There is the testimony of the Holy Quran about this in the following verse:

“Surely We have sent to you a Messenger, a witness against you, as We sent a messenger to Pharaoh.”⁶⁶

Besides this, the letter which the Holy Prophet sent to the Christian ruler of Abyssinia begins with the following passage:

“From Muhammad, Messenger of Allah, who is the companion of Moses and his brother, and who verifies that which Moses brought. Harken, Allah has made it known to you, O believers of Torah, surely you will find in it news of Muhammad, Messenger of Allah. I ask you in the name of Allah to inform me whether you find in the Book sent to you by Allah that you must accept Muhammad. If you do not find this so, then I do not urge upon you; for surely the right way has become clearly distinct from error.”⁶⁷

The last prophecy of Moses

“By the fig and the olive, and mount Sinai, and this city made secure, certainly We created man in the best make.”⁶⁸

The fig and the olive stand for *prophethood*, and *spiritual* and *temporal rule*, according to the Bible. The fig refers to the blessings of prophethood and spiritual eminence in the Israelites, and by the olive is meant their temporal greatness. Mount Sinai is where the teachings were given which raised the Israelites to the pinnacle in terms of receiving these two blessings.

In the Quran, the *fig* and the *olive* signify respectively *the law given on Mount Sinai* and *that revealed in the sacred city of Makka*.

The consideration of the mission of Moses as well as that of the Holy Prophet Muhammad leads one to conclude that man has been created in the best of moulds. It is by neglecting the injunctions given to them by prophets that people degenerate. Moses foresaw the subsequent transgression of his followers and so had to exhort them in his last days and gave them his last words:

65. *Ency. Bib.*, art. ‘Moses’: 2. Names.

67. Ibn Hisham, vol. 1, p. 196.

66. The Quran, 73 : 15.

68. The Quran, 95 : 1–4.

“He said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.”⁶⁹

1. Coming of the Lord from Mount Sinai

As we have already pointed out, it was Mount Sinai where Moses received the Law, and the *fig* was the symbol of the spiritual development of the Israelites. Hosea the Prophet refers to this as follows:

“Like grapes in the wilderness, I found Israel. Like the first fruit on the fig tree, in its first season, I saw your fathers.”⁷⁰

Isaiah says:

“And the fading flower of its glorious beauty, which is on the head of the rich valley, will be like a first-ripe fig before the summer: when a man sees it, he eats it up as soon as it is in his hand.”⁷¹

There are numerous other places in the Bible where a similar reference is made.⁷²

Similarly, the *olive* stood for them as the symbol of their temporal greatness.

David is reported to have said:

“But I am like a green olive tree in the House of God.”⁷³

Jeremiah says:

“The Lord once called you, ‘A green olive tree, fair with goodly fruit’.”⁷⁴

Thus the *fig* and the *olive* stand in the Bible for the blessings of prophethood and temporal greatness. Both these blessings were promised to the children of Isaac and Ishmael, through Abraham. The promise came to pass in both terms. Both prophethood and kingship were granted to the Israelites and to

69. Deuteronomy, 33 : 2. We have retained the Authorised Version translation for this prophecy. The Hebrew text is shown below:

וַיֹּאמֶר יְהוָה מִסִּינַי בְּאֹרֶחַ מִשְׁעִיר לָמוֹ הִפִּיעַ מֶהָר פָּאֶרֶן וְאַתָּה
מִרְבֶּבֶת קֹדֶשׁ מִיְמִינוֹ אֲשַׁדֶּת לָמוֹ:

70. Hosea, 9 : 10.

71. Isaiah, 28 : 4.

72. Hosea, 2 : 12; Jeremiah, 8 : 13; 24 : 1, 2, 3, 8; Isaiah, 34 : 4; 1 Kings 4 : 25; Zechariah, 3 : 10.

73. Psalms, 52 : 8.

74. Jeremiah, 11 : 16. Cf. Hosea 14 : 6.

the Ishmaelites. Moses had descended from Levi, one of the sons of Jacob, and God spoke to him on Mount Sinai, and he was given a comprehensive Law and was responsible for the regeneration of the Israelites, which was identified with the coming of the Lord on Mount Sinai.

2. “The Lord ... rose up from Seir”

Some of our *ulama* hold that the rising of the Lord from Seir stands for the granting of revelation to Jesus. But there is nothing in the text of the Old Testament to support this view; instead, the Bible explicitly states that Edom was the son of Esau, who was the son of Isaac and that the children of Edom dwelt on Seir. Edom is known as the father of the Edomites. Gradually these people established their supremacy there and very often came into conflict with the rulers of the house of Judah. Mount Seir is derived from the Arabic word *sha'r*, meaning *hair*, and was so called on account of its verdant surface in those days. The blessings which Esau and his children received were the result of Isaac's prayer which is mentioned in the Book of Genesis in these words:

“Then Isaac his father answered him: Behold, of the fatness of the earth shall your dwelling be, and of the dew of heaven on high. By your sword you shall live, and you shall serve your brother; but when you break loose [AV: *have the dominion*] you shall break his yoke from your neck.”⁷⁵

“And I gave Esau the hill country of Seir to possess.”⁷⁶

The combined prayers of Isaac and Abraham had the effect that these descendants of Abraham too were not deprived of blessings, and it is said that Prophet Job was an Edomite.

So much do we gather from historical records about the rising up of the Lord from Seir.

3. “The Lord ... shined forth from Mount Paran”

According to some Christian and Jewish scholars, Paran is a plain which extends from the northern border of Beersheba to Mount Sinai, which is bounded by Canaan in the north and by Mount Sinai in the south, with Egypt to its west and Mount Seir to its East. Others think that it is situated on the western slope of Mount Sinai.

But the researches of old Arabian geographers and some Christian scholars go to prove that Paran was the name given to the hills of Makka. In the Arabic translation of the Samiri (Samaritan) Torah, which was published in 1851, Paran is shown to be situated in Hijaz, thus:

75. Genesis, 27 : 39–40. Cf. *ibid.*, 36 : 1, 8.

76. Joshua 24 : 4. Cf. Deut., 2 : 5.

“And he dwelt in the wilderness of Paran (Hijaz), and his mother took him a wife out of the land of Egypt.”⁷⁷

The reference here is to Ishmael. This translation remained intact for a long time, but when the Muslims invited the attention of the Christian world to this prophecy as a testimony to the truth of the Holy Prophet, the translation was amended and subsequent versions now show Paran in the locality of Mount Sinai. We shall now take up this moot point.

4. Paran is the name of a Makkan hill

We shall once again refer to the Biblical verse which appears in Hebrew thus:

וַיֵּשֶׁב בַּמִּדְבָּר פָּאֶרָן וַתִּקַּח-לּוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם:

“He lived in the wilderness [AV: *untilled valley*] of Paran; and his mother took a wife for him from the land of Egypt.”⁷⁸

4.1 The phrase *midbar-Paran* is significant. In Hebrew, *midbar* means ‘uninhabited tract’ or ‘untilled region’, a ‘sterile desert’ and ‘solitary region’.⁷⁹ This word is so used metaphorically for a sterile woman. It is an admitted fact that the term ‘the untilled valley’ has invariably been used for Makka.

4.2 It is alleged in *Encyclopaedia Biblica* that “it is not easy to understand all the Old Testament passages relative to Paran.”⁸⁰ One is thus left with no alternative but to subscribe to the view suggested by Arabian geographers and consider Paran to be the name of a Makkan hill.

4.3 Jerome, an antiquarian of great repute, and Eusebius, an ecclesiastical historian, write that “Paran is a town over against Arabia southward, three days’ journey from Aila eastward.”⁸¹

Conflicting references as given in the Bible relative to Paran can guide us but little. All that we can ascertain from the Book of Genesis is this, that Ishmael dwelt in the valley of Paran. History tells us that Ishmael had twelve sons who settled down in different parts of Arabia. Thus Paran can be that particular place where the children of Ishmael dwelt at the time when the Bible was compiled; and that was Arabia.

4.4 It has been discovered from Assyrian inscriptions that the name ‘Kedar’ of Ishmael’s son is used to mean Arabia:

77. *Wa-sakana barrīyata fārāna (al-hijāzu) wa-akhadhat la-hū ummuhū imra’atun min-arḏi mišra* — Samaritan Pentateuch, Arabic Translation, Genesis, 21 : 21.

78. Genesis, 21 : 21.

79. See Isaiah, 27 : 10; Jeremiah, 2 : 31.

80. *Ency. Bib.*, art. ‘Paran’.

81. *Ibid.*, art. ‘Paran’.

“the Assyrian inscriptions several times mention the *Kidru* or *Kadru*. Once, in an inscription of Assurbanipal, the name is used even as a synonym of Arabia”.⁸²

4.5 St. Paul writes in his Epistle to the Galatians:

“Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother.”⁸³

This shows that place-names such as Sinai, Jerusalem and Paran are also used allegorically. Two nations are meant here: one descended from Isaac whose mother was Sarah, and the other from Ishmael whose mother was Hagar. The coming of the Lord on mount Sinai is in two ways: the giving of the Law to Moses, in the children of Sarah, and also to Muhammad, the ‘like of Moses’, in the descendants of Hagar. Paran may also be considered in the same way. One Paran may be that which is mentioned in the words “the cloud settled down in the wilderness of Paran”⁸⁴ (this cloud was being followed by the Israelites and was leading them to where to take the “tabernacle of the testimony”). And there is the Paran of Arabia, over which came the clouds giving the great spiritual rain of revelation — that is the shining forth of the Lord from Paran.

4.6 The Biblical text does not lend support to the Jewish and Christian scholars who locate Paran in Sinai or other places they have suggested:

- a. According to the book of Numbers, the wilderness of Sinai and that of Paran are different places.⁸⁵
- b. The Book of Genesis draws a distinction between Mount Seir and Mount Paran.⁸⁶
- c. At another place⁸⁷ we are told that Paran is reached after passing through Hazeroth and that on the way back from Canaan, Paran comes before Kadesh⁸⁸ which thus appears to lie on the northern border of Paran.⁸⁹
- d. The First Book of Kings tells us that Paran lies on the route to Midian and Egypt,⁹⁰ and Midian is situated in Hijaz.
- e. The view that Paran is on the western slope of mount Sinai is erroneous for the children of Ishmael never dwelt there.

82. *Ibid.*, art. ‘Ishmael’: 4. *Nebaioth*, etc.

83. Galatians, 4 : 24 –26.

84. Numbers, 10 : 12.

85. Numbers, 10 : 12.

86. Genesis, 14 : 6.

87. Numbers, 12 : 16.

88. *Ibid.*, 13 : 26.

89. Genesis, 14 : 6, 7.

90. 1 Kings, 11 : 18.

4.7 The Bible identifies the Hagarites with the children of Hagar with whom Israelites made war.⁹¹ Later on, this name was given to the Muslims by the Christians, while the Assyrians (a group of Eastern Christians) derived the verbs *ahgar* and *ethhaggat* from the word Hagar, which meant ‘become a Muslim’, as well as the noun *mahgaraya* which stood for a *Muslim*.⁹²

The Greeks coined different words from this derivation to apply them to the Muslims. The Book of Baruch, a non-canonical book of the Torah, also mentions Hagarites, along with the people of Teman, and considers them as a people “seeking understanding”.⁹³ All this goes to show that Ishmael settled down in Arabia, and this is further supported by the fact that even Christians themselves called the Muslims children of Hagar.

4.8 Regarding this prophecy, the Prophet Habakkuk says:

“God came from Teman, and the Holy One from Mount Paran.”⁹⁴

The word *teman* is from the root meaning *south*. This clearly implies that Paran was in the south, and Hijaz is to the south of Syria.

5. “He came with ten thousands of saints”

A recent translation of the Bible appears to have substituted ‘millions of angels’ for the ‘ten thousands of saints’ given in the earlier translations, perhaps with a view to render the prophecy obscure, since this portion of the prophecy not only helps to locate the place of Paran but also serves to establish the identity of that prophet beyond the shadow of doubt.

Not only the history of the Israelite prophets, but the annals of the history of the world point out but one person — that of the Holy Prophet Muhammad as being a holy one accompanied by ten thousand saints. It is not only that Moses prophesied about him two thousand years before, but much earlier Enoch also said the same thing, as discussed in Chapter 1 of this volume, and if we accept the claims of the Hindus about the antiquity of their scriptures then the same sign of the Promised One is found mentioned by the Rishis in the Vedas hundreds of thousands of years ago.⁹⁵ This shows that this event was to have been unique in the history of the world, and would always remain unparalleled. To make ten thousand saints could only be the work of a unique holy man. There was no other among all the prophets of the world who, despite such implacable opposition to his mission, gathered ten thousand saints around him.

91. 1 Chronicles, 5 : 10, 19–20.

92. *Encyclopaedia Biblica*, art. ‘Hagar’.

93. Baruch, 3 : 23.

94. Habakkuk, 3 : 3.

95. See the volume of this book dealing with ‘Muhammad in Hindu Scriptures’.

6. The original text in the Hebrew

There is an important word *ribeboth*- (רִבְבוֹת) which occurs in the text, which we have translated as 'ten thousands'. This word has occurred at many places in the books of the Prophets, and is derived from *ribboth* (רִבּוֹת), which means 'ten thousands'.⁹⁶ The dictionary *A Hebrew and English Lexicon* by Gesenius and Brown has shown *ribboth* to mean 'a myriad, ten thousands', and *shte-ribboth* to mean 'twice ten thousand'. Sometimes *ribboth* is used without the final letter *th* with the same meaning.⁹⁷ Thus the recent attempts to render this word into 'millions' are quite arbitrary.

The next important word in this regard is *qodesh*, which is now being translated into 'angels'. Its primary meaning is *pure* and *holy* and is applied to every pure and holy thing, person or people or even to a place, e.g., *admash-qodesh*,⁹⁸ 'holy ground'; *meqom-ha-qodesh*,⁹⁹ 'holy place'; '*am-ha-qodesh*,¹⁰⁰ 'holy people'; *har-qodshi*,¹⁰¹ 'my holy hill'.

Hence *me-ribeboth-qodesh*, according to the dictionary and usage of the Bible, means 'with ten thousands of saints'.

7. "From his right hand went a fiery law"

In both Hebrew and Arabic, *yamīn* (the right hand) stands metaphorically for *blessing*, *power* and *government*. Thus, "from his right hand went a fiery law", means that he will have to make religious wars. In the eyes of the Christians, the greatest objectionable feature in the Holy Prophet's life was his striving for religious wars. The books of the Prophets have met this objection in anticipation by declaring that his (the promised prophet's) bow will rest in the cloud, meaning thereby that his wars will be tinged deep with clemency. Elsewhere it was declared that when he would come with ten thousands of saints, he would lay down his weapons, that is to say, his wars would not be those of bloodshed, but of peace and amity,¹⁰² and his coming would be like the coming of God Himself, inasmuch as justice and equity would then predominate and none would be dealt with unjustly.

8. The prophecy does not relate to Jesus

The Jews and the Christians alike expected punishment for their enemies at the hands of the Messiah. But the Messiah neither came as imagined by the Jews, nor did he fulfil the hopes of his own followers. In spite of his own assertion that he had come to set on fire, i.e., to annihilate the foes, he failed

96. Nehemiah, 7 : 71.

97. 1 Chronicles, 29 : 7 (*ribbo*); Ezra, 2 : 64 (*ribbo*); Nehemiah, 7 : 66 (*ribbo*).

98. Exodus, 3 : 5.

99. Leviticus, 10 : 17.

100. Daniel, 12 : 7.

101. Psalms, 2 : 6.

102. Atharva Veda, 20 : 21.6. See the part of this book dealing with 'Muhammad in Hindu Scriptures'.

to set such a fire. The Christians then sought the counsel of despair and declared that he would sit at the right hand of God in heaven and hold judgment on the people. Since the prophecy was not intended for him, that fiery law was given to him not in his right hand but *in his left*, according to the accepted belief of the Christians, and the Jews believed that too, because with them a culprit was generally given his charge-sheet in his left hand. It was truly said by John the Baptist:

“I baptize you with water for repentance, but he who is coming after me ... will baptize you with ... fire.”¹⁰³

Jesus, too, was there in the time of John the Baptist, but he also baptized with water, and it was left to the Holy Prophet to fulfil the prophecy of John. Only those were called Muslims who leapt and plunged into the fiery war which was, in fact, the baptism of the fire, and they were baptized therewith.

We now finish our analysis and conclude that the prophecy was fulfilled to its minutest detail in the person of Muhammad (may peace and the blessings of Allah be upon him), and he alone stands forth in the likeness of Moses.

103. Matthew, 3 : 11.

Chapter 5

Prophecy of Job

“And obey not any mean swearer, defamer going about with slander, hinderer of good, outstepping the limits, sinful, ignoble, besides all that notoriously mischievous; because he possesses wealth and sons. When Our messages are recited to him, he says: Stories of those of yore. We shall brand him on the snout.”¹

After Moses, we find a long chain of kings and prophets appearing among the Israelites; out of these Prophet Job stands out highly-distinguished for his patience and resignation to the will of God. He represents a minor branch of the House of Israel through Esau and Job was the one prophet who appeared from among them. These were an exalted people well-known for wisdom and learning. The book of Job is a treasure of wisdom and knowledge, and teaches a sublime lesson in patience and submission to God.

Ayyub (Job) is an attributive name and is mentioned as Iyyob in the Hebrew text. Some Hebrew scholars consider that the word is a derivation of *iywab* and means ‘one secured’ or ‘arrested’. This led to a controversy: whether he was one secured by God or the devil. In order to clear the prophet from much ignominy, the Holy Quran has mentioned his name as Ayyub and not as Iyyob. The former is derived from *awwāb* which means ‘one frequent in returning (to God)’; for instance, the Quran speaks of him:

“Surely We found him patient; most excellent the servant! Surely he ever returned (to Allah).”²

The Holy Prophet resembles Job. Job was a well-to-do family man. His enemies despoiled him of his wealth and hid away his family from him. His death was then reported to him. But Job remained steadfast in his allegiance to God in adversity as he was in his better days. His enemies did not slacken their persecution of him, they even tortured him physically; even then he voiced his complaint to God alone. The Holy Quran refers to it as follows:

1. The Quran, 68 : 10–16.

2. *Ibid.*, 38 : 44

“When he (Job) cried to his Lord: the devil has afflicted me with toil and torment.”³

The story which the Bible has ascribed to him belittles those traits of his character for which he was to be distinguished, namely, his supreme patience and resignation in the face of trials. The Holy Quran’s reference to Job was intended to indicate the close similarity which existed between his life and that of the Holy Prophet. The latter was the most persecuted of prophets who remained patient under afflictions and never for once did he lift his voice in complaint; instead he would constantly turn to God and under particularly distressing circumstances would he find comfort in prayers to Him.

Prophecy of Job relating to Anti-Christ

There is a prophecy mentioned in the last two chapters of the Book of Job which the Christian commentators have erroneously considered an interpolation since it appears to have no reference to the context. The difficulty is removed when we go deeply into the significance which lies behind the life of Job and the relevancy of the prophecy becomes at once clear and certain. As we have shown, Job was a noble example of complete resignation to the will of God and it was ordained to bring his sublime character into bold relief by an opposite so that it may serve as a shining example for the coming generations. The prophecy was meant to signify that. We are made to expect another type of humanity, known as Gog and Magog in Islamic terminology while Job has referred to it as ‘leviathan’ and ‘behemoth’: a class which is to abound in wealth and progeny, but instead of thanking God it would commit injustice and oppression. It would not turn to God, neither in prosperity nor in adversity, but in both these conditions it would deny God. This is what connects it to the story of Job — being his antithesis.

‘Leviathan’ and ‘behemoth’ are attributive names: ‘behemoth’ (a monstrous self-indulgent beast) stands for all that is bestial in man, and ‘leviathan’ (a large serpent) signifies trickery, cunning, atheism and materialism. Job in the end overcame both these kinds of inner desires as well as external enemies. However, the subjugation of the mighty Anti-Christ was left to the Holy Prophet. The might and grandeur of Behemoth and Leviathan were revealed to Holy Prophet in a vision, who was much distressed to see their accomplishment in deceit and cunning, and their worldly progress accompanied by ingratitude to God. He was comforted by a Divine revelation as follows:

“Then maybe you will kill yourself with grief, sorrowing after them, if they believe not in this announcement.”⁴

3. *Ibid.*, 38: 41.

4. *Ibid.*, 18: 6.

We shall now reproduce below the text of the prophecy which is contained in the Book of Job.

“Behold, Behemoth, which I made as I made you; he eats grass like an ox. Behold, his strength in his loins, and his power in the muscles of his belly. He makes his tail stiff like a cedar; the sinews of his thighs are knit together. His bones are tubes of bronze, his limbs like bars of iron. He is the first of the works of God; let him who made him bring near his sword! For the mountains yield food for him where all the wild beasts play. Under the lotus plants he lies, in the covert of the reeds and in the marsh. For his shade the lotus trees cover him; the willows of the brook surround him. Behold, if the river is turbulent he is not frightened; he is confident though Jordan rushes against his mouth. Can one take him with hooks, or pierce his nose with a snare?”⁵

“Can you draw out Leviathan with a fishhook, or press down his tongue with a cord? Can you put a rope in his nose, or pierce his jaw with a hook? Will he make many supplications to you? Will he speak to you soft words? Will he make a covenant with you to take him for your servant for ever? ... Behold, the hope of a man is disappointed; he is laid low even at the sight of him. No one is so fierce that he dares to stir him up. Who then is he that can stand before me?”⁶

5. Job 40: 15–24.

הִנֵּה-נָא בְּהֵמוֹת אֲשֶׁר-עָשִׂיתִי עִמָּךְ חֲצִיר כֹּפֶקֶר יֹאכֵל: הִנֵּה-נָא
לֶחֶם בִּמְתָנָיו וְאוֹנוֹ בִּשְׁרִירֵי בִטְנוֹ: יַחְפֹּץ זָנְבוֹ כְּמוֹ-אַרְז גִּידֵי פִחְדּוֹ
יִשְׁרָגוּ: עֲצָמָיו אֲפִיקֵי נְחֹשֶׁה גְרָמָיו כְּמַטִּיל בְּרוֹזל: הוּא רֹאשִׁית
דְּרֻכֵּי-אֵל הָעֹשִׂי יִגַּשׁ חֲרָבוֹ: כִּי-בּוֹל הָרִים יִשְׁאוּ-לוֹ וְכָל-חַיִּית
הַשָּׂדֶה יִשְׁחָקוּ-שָׁם: תַּחַת-צִאֲלִים יִשְׁכַּב בְּסֶתֶר קִנָּה וּבִצְהָ: יִסְפְּהוּ
צִאֲלִים צִלּוֹ יִסְבּוּהוּ עֲרֵבֵי-נַחַל: הֵן יַעֲשֶׂק נָהָר לֹא יַחְפוֹז יִבְטַח |
כִּי-יִגִּיחַ יִדְּן אֶל-פִּיהוּ: בְּעֵינָיו יִקְחֻהוּ בְּמוֹקְשִׁים יִנְקֹב-אַף:

6. *Ibid.*, 41: 1–10.

תִּמְשֹׁךְ לוֹיָתָן בַּחֲפָה וּבַחֲבֵל תִּשְׁקִיעַ לְשׁוֹנוֹ: הֲתִשִּׁים אֲגַמָּן בְּאָפוֹ
וּבְחוֹת תִּקָּב לַחֲיוֹ: הִירָפָה אֵלֶיךָ תַּחְנוּנִים אִם-יִדְבֹּר אֵלֶיךָ רַכּוֹת:
הִיכַלְתָּ בְרִית עִמָּךְ תִּקְחֻהוּ לַעֲבֹד עוֹלָם: ... הֵן-תַּחֲלֹתוּ נִכְזָבָה הַגָּם
אֶל-מֶרְאִיו יִטֹּל: לֹא-אֲכַזֵּר כִּי יַעֲיִרְנֻהוּ וּמִי הוּא לִפְנֵי תִתְּצֵב:

Behemoth and Leviathan

A few words on the origin and usage of these Hebrew words will not be out of place.

In that language, *behemoth* (בהמות) is used in the plural, which denotes either a species or an intensiveness of significance. It means a gigantic animal and so it has variously been used for an elephant or a rhinoceros or even a wild beast. Some scholars read *behemoth* as *tehemoth*, which they regard as derived from the Arabic word *ṭimsāḥ*, and say that it means ‘an alligator’. With the Muslims it stands for the ‘donkey of Anti-Christ’. The next word, ‘leviathan’ (לִיְיָתָן *liwyathan*), means ‘a curled up serpent’ and has been regarded as the king of all the animals in the sea, just as Behemoth is considered the king of beasts on land.

Significance of sacred legends

Western critics have traced back the origin of the prophecy of Job to a narrative inscribed on the Babylonian tablets, since there appears a very close similarity between the two. The Babylonian account is paraphrased in the *Encyclopaedia Biblica* thus:

“...in the beginning before heaven and earth were made, there was only the primaeval ocean-flood. This is personified as a male and female being (*Apsu* and *Tiamat*).”

Then their mingling together is described, after which it is stated:

“Thus the world of gods came into being. Its harmony, however, was not long maintained. Tiamat, the mother of the gods, was discontented with things as they were, and from hatred to the newly produced Light, rebelled against the supreme gods, and drew some of the gods to her side. She also for her own behoof produced monstrous beings to help her in her fight. This falling away of Tiamat called for divine vengeance. To reply to the call, however, required a courage which none of the upper gods possessed, till at last Marduk (Merodach) offered himself, on condition that, after he had conquered Tiamat, the regal sway over heaven and earth should be his. In solemn divine assembly this was assured to him. He then equipped himself for the fight, and rode on the war chariot to meet Tiamat and her crew. The victory fell to Marduk, who slew Tiamat, and threw her abettors into chains.

“This is followed by the account of the creation of the world by Marduk. ... Marduk cuts in two the carcase of Tiamat, and out of the one part produces heaven, out of the other earth.”

Thus from the upper waters of Tiamat he made heaven's arch, "pushed bars before it, and stationed watchmen, not to let out its waters which he gave into their charge."⁷

In this legend the word *Tiamat* is worthy of note and requires elaboration. *Tiamat* means a *dragon* and has an historical origin. In the Bible, it has been rendered as *leviathan* to indicate 'a curled up snake', while *Tiamat* has been used twice in Atharva Veda for a particular type of snake and is decidedly a foreign word since this word has nowhere been defined in any Sanskrit dictionary; but there is, however, one mantra of Atharva Veda which may prove helpful in some way:

"Verily he repels supremacy and extinguishes light and glory and like an evil-doer annihilates all who feed upon the Brahman and he drinks the poison of Taimat (Snake)."⁸

A sensible interpretation of this mantra will be that he who destroys a godly, learned man, drinks, as it were, venom, that is to say, falls a prey to atheism. We may conclude from this that, in the Veda, Taimat stands for atheism.

In the Egyptian ideography, we find mention of two crocodiles which are held to be the manifestation of Set or Satan, whereas in the Bible, Satan has invariably been likened to a serpent. Next, we may as well take into account the coins which have been secured from the ruins of Babylonia, which exhibit on their faces the effigy of Marduk who, with a dagger in hand, is seen pursuing a flying dragon. The testimony of various languages and sacred lore in this regard seems to indicate that it was meant to forewarn the nations against the appearance of a huge dragon in the latter days.

Significance of Babylonian tablets

The Babylonian legend, which is the earliest one and which is alleged to lie at the bottom of the Vedic and Biblical narratives, does not appear to support our thesis; this discrepancy disappears when we realize that the beginning of the world as described in the Babylonian tablets does not, in fact, refer to the physical creation of the world but to that tussle which has ensued between the forces of Light and Darkness from the very start. *Tiamat* stands for the dark night, while *Marduk* is the sun which, having vanquished *Tiamat*, illumines the earth and the heavens. Quite analogous to this, in Hindu mythology there is the Rama-Ravan myth in which Rama is identified with the sun and Ravan as night. Ravan abducts Sita (twilight of the sun). At last Rama, after slaying Ravan (the night), gets back its twilight. (See the *Ramayana*.)

7. T. K. Cheyne, *Encyclopaedia Biblica*, art. 'Creation': 2. Babylonian epic.

8. Atharva Veda, 5 : 18.4.

It is not the province of religious books simply to dilate upon the details of the physical world and nature unless these phenomena in some subtle way serve to testify to some spiritual or religious truth. The alternation of day and night is a familiar phenomenon of the physical world, but in the domain of the theology it has assumed a metaphorical significance and implies a struggle between Light and Darkness: faith and unbelief. The Babylonian legend, read in this light, would also mean a struggle between faith and unbelief. For, whenever darkness prevails over the world of religion there appears a spiritual light in the heaven which dispels darkness or cuts Tiamat into pieces. Water implies revelation which is sent to every corner of the world. The Babylonian tablet further states that when Marduk slew Tiamat, who was the symbol of the most utter darkness and unbelief, or the Anti-Christ, he made the earth and heaven. In other words, he perfected the faith and religion and then “pushed bars before it, and stationed watchmen, not to let out its waters”. This description admirably applies to the Holy Prophet Muhammad, who entirely vanquished the Anti-Christ with the light of reason and put a seal on the revelation of Divine law and stopped its descent to the earth for all times to come.

Lete or *Leviathan* is the devil whom Jesus has mentioned and *Paraclete* (*fāriq-līṭ*) is the name which he has used for the slayer of the devil who was to come after him. It means one who breaks the head of the devil or the dragon. Thus the *Marduk* of the Babylonian tablets, the *Paraclete* of the Gospel, and *Indra*, the slayer of *Ahi* of the Vedas, are so many different appellations all indicating the Holy Prophet Muhammad.

Significance of the Biblical prophecy

The Lord said to Job:

“Behold, Behemoth, which I made as I made you;”

or which I made to bear contrast with you⁹ since you are a noble example of patience and resignation and he an embodiment of bestiality,

“he eats grass like an ox. Behold, his strength in his loins,”

i.e., he is very powerful,

9. In Hebrew the original is ‘*immekha*. ‘*Im* ordinarily means ‘along with’, but according to Biblical usage it is used to imply *contrast*, and sometimes to denote *resemblance*; and so the above verse would mean: *which I made to bear contrast with you*, since both are the creation of God. Yet one is distinct from the other. The Holy Quran refers to this distinction where it says: “The Companions of the Cave and the Inscription were of Our wonderful signs” (18: 9), where the former stands for the monks patiently resigned to the will of God and the latter for world-seeking traders.

“and his power in the muscles of his belly.”

i.e., well-organised.

“He makes his tail¹⁰ stiff like a cedar;”

which, though evergreen to the eye, is yet barren of any useful fruit.¹¹

The description continues in the same strain to impress us with the greatness of the temporal forces of the Anti-Christ. The Holy Prophet Muhammad is reported to have said:

“From Adam up to the day of Judgment no mischief will be so great as one set up by the Anti-Christ.”¹²

Again, “let *him* who made him bring near *his* sword”, is not to be literally construed, since the sword of God stands for cogent reasons and conclusive proofs with which the Holy Prophet was equipped through revelation. Then follows what has already been referred to above, namely, an account of the temporal supremacy and love of the material world of the Anti-Christ. The last chapter of the Book of Job speaks of him as a dragon, whose “sneezings flash forth light” and whose “eyes are like the eyelids of the dawn”:

“Out of his mouth go flaming torches; sparks of fire leap forth. Out of his nostrils comes forth smoke, as from a boiling pot and burning rushes. His breath kindles coals, and a flame comes forth from his mouth. In his neck abides strength, and terror dances before him. ... He counts iron as straw, and bronze as rotten wood.”¹³

“Upon earth there is not his like, a creature without fear. He beholds everything that is high; he is king over all the sons of pride.”¹⁴

10. According to Biblical terminology, the tail implies evil suggestions and strategy of the devil.

11. Job, 40 : 15.

12. *Mishkat*, art. ‘Anti-Christ’.

13. Job, 41 : 18–27.

עֲשִׂישָׁתוֹ תִּהְיֶה אֹר וְעֵינָיו כַּעֲפַעֲפֵי-שָׁחַר; מִפִּיּוֹ לִפְיָדִים יִהְיוּ
כִּידוּדֵי אֵשׁ יִתְמַלְטוּ; מִנְחִירָיו יֵצֵא עֶשֶׂן כְּדוֹד נְפוֹחַ וְאֶגְמֹן; נִפְשׁוֹ
גָּחָלִים תִּלְהֹט וְלֹהֵב מִפִּיּוֹ יֵצֵא; בְּצוּאָרוֹ יִלֵּן עֹז וּלְפָנָיו תִּדּוּץ
דָּאֵבָה; ... יִחְשֹׁב לְתֹבֶן בְּרוֹזַל לְעֵץ רָקִבּוֹן נְחוּשָׁה:

14. *Ibid.*, 41 : 33–34.

אֵין-עַל-עֵפֶר מְשֻׁלוֹ הָעָשׂוֹ לְבָלִי-חַת: אֶת-כָּל-גְּבוּהָ יִרְאֶה הוּא
מֶלֶךְ עַל-כָּל-בְּנֵי-שָׁחַץ:

Isaiah refers to the same serpent in the following words:

“In that day the Lord with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.”¹⁵

The words of Isaiah make it abundantly clear that the aforesaid serpent is not one which crawls on earth, but is used metaphorically for a very cunning and crooked person or people who would appear in later days and would be destroyed with the sharp sword of conclusive proofs and arguments. This has further been elucidated by the prayers of David:

“How long, O God, is the foe to scoff? Is the enemy to revile thy name for ever? Why dost thou hold back thy hand, why dost thou keep thy right hand in thy bosom? Yet God my King is from of old, working salvation in the midst of the earth. Thou didst divide the sea by thy might; thou didst break the heads of the dragons on the waters. Thou didst crush the heads of Leviathan, thou didst give him as food for the creatures of the wilderness [AV: *gavest him to be meat to the people inhabiting the desert*]. ... Remember this, O Lord, how the enemy scoffs, and an impious people reviles thy name.”¹⁶

Further on, David adds that *leviathan* is a creation in the sea which the Lord did form “to sport in it”,¹⁷ and is supreme in the sea, and on this account it has been called a crocodile. In this connection the words of David, that the Lord “gavest him to be meat to the people inhabiting the desert”, are very significant; besides, they also definitely show that *leviathan* refers to a people and not to an individual. Daniel has spoken of a great kingdom in this connection.¹⁸

So far we have been able to show that even the small branch of Israel was not bereft of Divine favour and was promised the advent of the Holy Prophet. We have also stated how the Holy Prophet resembled Job in manifesting patience and resignation under the severest trials, how he remained firm in his allegiance to God in prosperity and adversity alike and never for once did he lift up his voice in complaint. Then we discussed the prophecy of Job relating to the Anti-Christ, which is also referred to in Babylonian inscriptions and Egyptian and Indian scriptures. That the prophecy has no reference to the time of Job himself is clear from the sayings of his successors, David and Daniel who, too, declared that its fulfilment was yet to happen. Now we show that it was still awaiting fulfilment long after

15. Isaiah, 27 : 1.

17. *Ibid.*, 104 : 26.

16. Psalms, 74 : 10–14, 18.

18. Daniel, 7 : 15–28.

Jesus. It is ninety-six years after Jesus that John sees a vision, and here again the aforesaid old dragon appears. But it is said about him:

“the devil [the dragon] has come down to you in great wrath, because he knows that his time is short!”¹⁹

In these words, John warns the Christians that the “devil” coming “down to them” clearly refers to some future date long after Jesus. Even a century after Jesus, a little time still remains before his vanquishment (“his time is short”) because the Paraclete who will crush him is yet to come. Jesus had prophesied, as recorded in the Gospel by John:

“And I will pray the Father, and he will give you another Paraclete,²⁰ to be with you for ever”.²¹

It was not Jesus but someone else in whom the prophecy was ordained to be fulfilled and, in view of the above discussion, one is committed, in all fairness, to believe the Holy Prophet Muhammad to be the promised one. The allegory of the Babylonian tablets, too, points to the Holy Prophet in indubitable terms. The slayer of the Anti-Christ is there referred to as Marduk which means a ‘burning light’, and the Holy Quran describes the Holy Prophet Muhammad as *sirāj-un munīr-un* or a shining light.²² He will be the seal of all prophets, since the waters of heaven (Divine Law) will cease to descend upon earth after him.

19. Revelation, 12 : 12; see 20 : 2 for the “dragon”.

20. We have shown elsewhere that *Paraclete* is derived from *fāriq* and *līt* and means *slayer of the devil*. For other meanings see the volume of this book dealing with ‘Muhammad in Hindu Scriptures’ on ‘*Parikshit* and Gospel’s *Paraclete*’. See also pages 411–412 of the present volume.

21. John, 14 : 16.

22. The Quran, 33 : 46.

Chapter 6

Psalms of David

The Psalms of David and the Holy Prophet

“And We sent not before you (O Muhammad) any but men to whom We sent revelation — so ask the followers of the Reminder if you know not — with clear arguments and prophecies (*zubur*), and We have revealed to you (O Muhammad) the Reminder that you may make clear to men that which has been revealed to them, and that haply they may reflect.”¹

In clear terms the Holy Quran refers us to earlier prophecies. The word *zubur* means prophecies or prophetic writings and is understood to include the Psalms of David and prophecies contained therein. We may note in passing that *David*, which is an English rendering of the Hebrew name *Dawid*, is derived from the Arabic noun *wud*, meaning a friend, and David means a friend or a beloved. According to William Gesenius² it is used for:

1. love,
2. an object of love, one beloved, a lover, friend,
3. a friend, especially an uncle, the father’s brother;

and *dodah* (which is formed by adding the feminine termination to the stem) is used for father’s sister as well as for father’s brother’s wife.³

The first sign of David — the son of David

According to Biblical usage, it is not essential to construe prophecies literally with regard to kinship; for instance, Jesus has been described as the son of David and David as the son of Abraham, although one has to bridge over many a generation to connect the one with the other. How is it that Jesus has been called the son of David and so named in the very first verse of the

1. The Quran, 16 : 43 – 44.

2. *A Hebrew and English Lexicon*.

3. Cf. Exodus, 6 : 20; Leviticus, 18 : 14; 20 : 20.

book of Matthew⁴ in face of the Christian belief that Jesus had no father? The mere fact that Mary had Joseph for a husband is no ground to assert that Jesus was the son of Joseph any more than he was the son of David, especially when his superiority is made to rest upon his being the son of a virgin. In fact, as we have already discussed, the genealogy of Jesus was a put up affair and was palmed off among the Jews who were awaiting the fulfilment of a prophecy in the person of another Joseph from among the descendants of Joseph, son of Jacob. To meet these demands the compilers of the Gospels devised to trace the descent of Jesus from a Joseph, son of a Jacob, who was declared to be the husband of the Holy Virgin. This anomalous situation was forced upon them on account of a wrong interpretation they had ascribed to the prophecy of Isaiah which required, as they thought, the promised prophet to be the son of a virgin. Thus Jesus became the son of the Holy Virgin on the one hand to fulfil the prophecy of Isaiah, while he was shown to be the son of Joseph on the other.

We propose to elucidate this incongruity later on when we shall be discussing the prophecy of Isaiah. For the present, we confine ourselves to the fact that according to the Bible we are made to expect not only another Joseph (Shiloh) but also another David. All these names must be taken as attributive ones, if they are to conform with the usage peculiar to prophecies. David, being an attributive name, means, as we have explained in the preceding pages, a dearly loved uncle. David is also called the son of Abraham. In this wise the Holy Prophet Muhammad, who was from the line of Ishmael, may be considered the dearly loved uncle of the Israelites and of David, over and above those distinguishing features which indicate the fulfilment of earlier prophecies in the person of the Holy Prophet Muhammad. We now propose to examine those characteristics which were peculiar to the person of the Holy Prophet Muhammad alone and we shall also see to what extent they were in conformity with the demands of earlier prophecies.

The prophecy of Ezekiel: What the Holy Prophet did for the Israelites

Four hundred years after David, Prophet Ezekiel gave the glad tidings of the second advent of David, which we believe to have been fulfilled in the person of the Holy Prophet Muhammad, in the following words:

“Therefore, thus says the Lord God to them: Behold, I, I myself will judge between the fat sheep and the lean sheep. Because you push with side and shoulder, and thrust at all the weak with your horns, till you have scattered them abroad, I will save my flock, they shall no longer be a prey; and I will judge between sheep and sheep. And

4. Matthew, 1 : 1.

I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the Lord, will be their God, and my servant David shall be prince among them; I, the Lord, have spoken. I will make with them a covenant of peace..."⁵

The Quran confirms it:

"O David! (i.e., Muhammad) surely We have made you a ruler in the land; so judge between men justly..."⁶

Dissension and disintegration had set in among the Israelites long before the time of the Holy Prophet. After Prophet Solomon, Israelites had turned their backs upon his son, Rehoboam. The fat preyed upon the weak, the tribes superior in wealth and power driving away the indigent, so much so that out of the twelve tribes of Israel, ten lost their solidarity. The Holy Prophet's advent in Madina found them scattered into different tribes which frequently warred upon each other. The Jewish law favoured the mighty. In despair they turned to the Holy Prophet and with one accord accepted him as their arbiter, and would submit to his decision in spite of religious differences. This has been referred to in the Holy Quran in the following verse:

"And how do they make you a judge and they have the Torah..."⁷

To ask the Holy Prophet to be their arbiter and to interpret the law for them, despite possessing and believing in their own book, the Torah, was not a mere coincidence but the actual fulfilment of the prophecy of Ezekiel.⁸

Holy Prophet was the Shepherd of the Lost Tribes of the Israelites

Speaking of the death and rejuvenation of the Israelites, Prophet Ezekiel delivered the message of God which directed them to the spiritual and healing powers of the Quran; while the Holy Quran refers to this in the following words:

"And surely the same is in the scriptures of the ancients."⁹

Ezekiel is thus commanded by the Lord:

"then say to them, Thus says the Lord God: Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all sides, and bring them to their own land; and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king over them all; and they shall be no longer two nations, and no longer divided into two kingdoms.

5. Ezekiel, 34 : 20–25.

6. The Quran, 38 : 26.

7. *Ibid.*, 5 : 43.

8. Ezekiel, 34 : 20–25.

9. The Quran, 26 : 196.

They shall not defile themselves any more with their idols and their detestable things, or with any of their transgressions; but I will save them from all the backslidings [AV: *but I will save them out of all their dwelling places*] in which they have sinned, and will cleanse them; and they shall be my people, and I will be their God.

“My servant David shall be king over them; and they shall all have one shepherd. They shall follow my ordinances and be careful to observe my statutes. They shall dwell in the land where your fathers dwelt that I gave to my servant Jacob; they and their children and their children’s children shall dwell there for ever; and David my servant shall be their prince for ever. I will make a covenant of peace with them; it shall be an everlasting covenant with them...”¹⁰

History tells us how far the message of the Lord as delivered through Ezekiel came to pass at the time of the Holy Prophet. Those tribes of the Israelites who had moved to the north-west regions of India accepted Islam, all and sundry, and the lost tribes of the Israelites who had migrated to Afghanistan and Kashmir were also gathered into the fold of Islam and recognized their one king in the person of the Holy Prophet. Under Islam they ceased to be a dual nation and the distinction between the major and the minor Benjamites was obliterated for all times to come since Islam alone stood for universal brotherhood. They no longer “defiled themselves with their idols” and the tide of evil was stemmed; the Muslims followed the ordinances of the Lord and observed His statutes and took possession of Syria, the land of Jacob, and ever since the promised David in the person of the Holy Prophet Muhammad has been “king over them all” because

10. Ezekiel, 37 : 21–26.

וַדְּבַר אֱלֹהִים כֹּה-אָמַר אֲדֹנִי יְהוָה הִנֵּה אֲנִי לֹקֵחַ אֶת-בְּנֵי יִשְׂרָאֵל
מִבֵּין הַגּוֹיִם אֲשֶׁר הִלְכוּ-שָׁם וְקִבַּצְתִּי אֹתָם מִסָּבִיב וְהִבֵּאתִי אוֹתָם
אֶל-אֶרְצָתָם: וְעָשִׂיתִי אִתָּם לְגוֹי אֶחָד בְּאֶרֶץ בְּהָרֵי יִשְׂרָאֵל וּמֶלֶךְ
אֶחָד יִהְיֶה לְכֻלָּם לְמֶלֶךְ וְלֹא יִהְיֶה-עוֹד לְשְׁנֵי גּוֹיִם וְלֹא יִחָצוּ עוֹד
לְשְׁתֵּי מַמְלָכוֹת עוֹד: וְלֹא יִטְמְאוּ עוֹד בְּגִלּוּלֵיהֶם וּבִשְׁקוּצֵיהֶם
וּבְכָל פְּשָׁעֵיהֶם וְהוֹשַׁעְתִּי אוֹתָם מִכָּל מוֹשְׁבֹתֵיהֶם אֲשֶׁר חָטְאוּ בָהֶם
וְטָהַרְתִּי אוֹתָם וְהָיִי-לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים: וְעַבְדִּי
דָּוִד מֶלֶךְ עָלֵיהֶם וְרוּעֵה אֶחָד יִהְיֶה לְכֻלָּם וּבְמִשְׁפָּטִי יֵלְכוּ וְחֻקוֹתַי
יִשְׁמְרוּ וְעָשׂוּ אוֹתָם: וְיָשְׁבוּ עַל-הָאָרֶץ אֲשֶׁר נָתַתִּי לְעַבְדִּי לְיַעֲקֹב
אֲשֶׁר יִשְׁבוּ-בָּהּ אֲבוֹתֵיכֶם וְיָשְׁבוּ עָלֶיהָ הִמָּה וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם
עַד-עוֹלָם וְדָוִד עַבְדִּי נָשִׂא לָהֶם לְעוֹלָם: וְכִרְתִּי לָהֶם בְּרִית שְׁלוֹם
בְּרִית עוֹלָם יִהְיֶה אוֹתָם ... :

prophethood ended with him, and this covenant of his prophethood is a covenant of peace and is an everlasting one; and the prophecy of Ezekiel is fulfilled to the last letter.

Prophet Jeremiah is equally clear on this point. He says:

“Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘The Lord is our righteousness’.”¹¹

Again he says:

“But they shall serve the Lord their God and David their king, whom I will raise up for them.”¹²

That these prophecies referred to that dominant section of the Israelites who ultimately accepted Islam, and not to the remaining minority who adhered to Judaism or Christianity, was made clear by the exhortation of the Prophet Isaiah. In the Book of Isaiah we find Isaiah urging upon the Jews thus:

“Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David. Behold, I made him a witness to the peoples, a leader and commander for the peoples. Behold, you shall call nations that you know not, and nations that knew you not shall run to you, because of the Lord your God, and of the Holy One of Israel, for he has glorified you.”¹³

11. Jeremiah, 23 : 5 – 6.

הָנָה יָמִים בָּאִים נֹאם־יְהוָה וְהִקְמַתִּי לְדָוִד צֶמַח צְדִיק וּמֶלֶךְ מֶלֶךְ
וְהִשְׁפִּיל וְעָשָׂה מִשְׁפָּט וְצִדְקָה בְּאֶרֶץ: בְּיָמָיו תִּוָּשַׁע יְהוּדָה
וְיִשְׂרָאֵל יִשְׁכֹּן לְבֶטֶח וְזֶה־שְׁמוֹ אֲשֶׁר־יִקְרָאוּ יְהוָה | צִדְקָנוּ:

12. *Ibid.*, 30 : 9.

וְעִבְדוּ אֶת יְהוָה אֱלֹהֵיהֶם וְאֶת דָּוִד מֶלֶכָם אֲשֶׁר אָקִים לָהֶם:

13. Isaiah, 55 : 3 – 5.

הֵטוּ אָזְנוֹכֶם וּלְכוּ אֵלַי שְׁמְעוּ וּתְחִי נַפְשְׁכֶם וְאֶכְרַתֶּה לָכֶם בְּרִית
עוֹלָם חֹסְדֵי דָוִד הַנֶּאֱמָנִים: הֵן עַד לְאוֹמִים נִתְּתִיו נְגִיד וּמִצְוָה
לְאֹמִים: הֵן גּוֹי לֹא־תִדְעַתְּ תִקְרָא וְגוֹי לֹא־יִדְעוּךָ אֵלֶיךָ יְרוּצִי לְמַעַן
יְהוָה אֱלֹהֶיךָ וְלִקְדוֹשׁ יִשְׂרָאֵל כִּי פֶאֶרְךָ:

This prophecy by itself, without any forced interpretation, points but to one person, that of the Holy Prophet, and to one nation, the Muslims. The complete fulfilment of these prophecies needs no further apology or any laboured explanation. The life of the Israelites was bound up in that everlasting covenant which stood for the sure love for David, namely, the prophethood, the kingship and the rule of the Holy Land; and whosoever was blessed with these was the promised David and he was to be a witness not for the Israelites alone but “for the peoples”: all the nations of the world — *a leader and commander for the peoples*. The fact that a nation not known to the Israelites shall run to them because of the Lord their God and of the Holy One of Israel simply means that such a nation will not strive for conquest and aggression but will direct its energies in seeking the pleasure of God. The Holy Quran refers to this prophecy when it says of the Muslims:

“And thus We have made you an exalted nation that you may be the bearers of witness to the people and that the Messenger may be a bearer of witness to you.”¹⁴

In this connection the vision of David, as recorded in the Book of Psalms, is very significant, which did not come to pass in the lifetime of that prophet as its fulfilment was ordained for some future period. David here repeats the words of the Lord:

“I have made a covenant with my chosen one, I have sworn to David my servant: ‘I will establish your descendants for ever, and build your throne for all generations.’ *Selah*. Let the heavens praise thy wonders, O Lord, thy faithfulness in the assembly of the holy ones! For who in the skies can be compared to the Lord? Who among the heavenly beings [AV: *among the sons of the mighty*] is like the Lord, a God feared in the council of the holy ones, great and terrible above all that are round about him ...

“Of old thou didst speak in a vision to thy faithful one, and say: ‘I have set the crown [AV: *help*] upon one who is mighty, I have exalted one chosen from the people. I have found David, my servant”.¹⁵

The rest of the Psalm deals with this vision. Verses 39 to 52 tell us that the vision was not fulfilled in the lifetime of David and so David complained to God for having “renounced the covenant with thy servant”. The complaint of David was on account of a wrong interpretation of his vision which was

14. The Quran, 2 : 143.

15. Psalms, 89 : 3–7, 19–20. See Hebrew text at top of next page.

כִּרְתִּי כְרִית לְבַחֲרִי נִשְׁבַּעְתִּי לְדָוִד עַבְדִּי: עַד-עוֹלָם אֲכִין זֶרַעְךָ
 וּבְנֵינִי לְדֹר-וְדֹר כְּסֹאֲךָ סֵלָה: וַיּוֹדוּ שָׁמַיִם פְּלֹאֲךָ יְהוָה
 אֶף-אֱמוּנָתְךָ בְּקֹהֶל קְדָשִׁים: כִּי מִי בִשְׁחַק יַעֲרֹךְ לִיהוָה יִדְמָה
 לִיהוָה בְּבָנֵי אֱלֹהִים: אֵל נַעֲרָץ בְּסוּד-קְדָשִׁים רַבָּה וְנוֹרָא
 עַל-כָּל-סִבִּיבָיו: ... אִזְּ דְּבַרְתָּ-בְּחֻזֹּן לְחִסְדִּיךָ וַתֹּאמֶר שׁוֹיֵתִי עֹזֶר
 עַל-גִּבּוֹר הָרִימוֹתִי בַּחוּר מֵעַם: מִצֵּאתִי דָוִד עַבְדִּי בְּשֶׁמֶן קְדָשִׁי
 מִשְׁחָתִיו:

Hebrew text for Psalms, 89 : 3–7, 19–20, from last page.

ordained for the future. Accordingly, subsequent prophets such as Isaiah and Jeremiah related its fulfilment to the second advent of David or the time of the Promised David, as is proved by the references quoted above. A prophet of the later period, Hosea, gave a similar interpretation. He says:

“For the children of Israel shall dwell many days without king or prince, without sacrifice or pillar, without ephod or teraphim.¹⁶ Afterwards the children of Israel shall return and seek the Lord their God, and David their king; and they shall come in fear to the Lord and to his goodness in the latter days.”¹⁷

The Holy Quran refers to the same where it says:

“And We said to the Children of Israel after him: Abide in the land. But when the latter promise came, We brought you all rolled up.”¹⁸

It is a matter of ordinary intelligence to see into the plain meanings of these prophecies and understand how all of them converge upon the person of the Holy Prophet and relate to his followers. We all know how the Israelites were reduced to a low state of degradation after Jesus, kingship having departed from them with the death of Solomon. Jesus was a sign of their spiritual death, since with his death the line of prophethood came to an end for them. God ordained to bless them with another David in the person of the Holy Prophet Muhammad, and those among them who hearkened to his call became the recipients of Divine favours. By the Promised David is meant the Holy Prophet who inherited both the prophethood and the kingship of David, fulfilling these prophecies perfectly.

When we consider the characteristics of the Holy Prophet Muhammad and his followers, we are committed to the conclusion that they have answered to all the demands of the preceding prophecies. For instance, it was foretold:

16. Some idols or images.

17. Hosea, 3 : 4–5.

18. The Quran, 17 : 104.

1. That among the Israelites the strong would tyrannize over the weak till the appearance of King David, under whom they would abide in peace. *Such things came to pass under the rule of the Holy Prophet Muhammad.*

2. That the scattered tribes of the Israelites would be gathered together. *The lost tribes which had wandered away to Afghanistan and Kashmir gathered together in the fold of Islam.*

3. That detestable things would be removed from them and one king would be king to them all and that they would dwell in the land that Lord had given to Jacob. *The Holy Prophet Muhammad is the King to them all and the Muslims secured and still abide in the covenanted holy land.*

4. Jeremiah had foretold that the second David would be a king and would rule with truth and justice. Jews had for long been persecuted by Christian rulers (and the Jewish persecution in Germany is an instance in our time), *but the Holy Prophet Muhammad always gave them shelter and peace, and so did his companions.*

5. Through Jeremiah, the promised Prophet was named *Yehowah Şidqathenu*, ‘The Lord is our Righteousness’ or ‘the coming righteousness’. *Şidq* means ‘truth’ and *the Holy Prophet is called ‘the truth’ (ḥaqq)* in the Holy Quran. It may also mean that he would verify (*taşdıq*) the Israelite prophets and give the verdict of truth about them. Hence, “verifying (*muşaddiq-an*) that which is with you”¹⁹ is an ever-recurring phrase in the Holy Quran, referring to the revelations of the previous prophets.

6. That he would be “a witness to the peoples” and they would gather under him. *It was the Holy Prophet Muhammad alone who became the bearer of witness to all the nations, and diverse nationalities joined his fold.*

7. That God was greatly to be feared in the council of the holy ones. *At the conquest of Makka the Holy Prophet stood as a general, greatly to be feared, at the head of an assembly of ten thousand saints.*

The second sign of David

In the Book of Psalms, David has frequently applied the name of the Lord to the Holy Prophet and has extolled him; and at one place he has explained what he means by the word *Lord*:

“who among the sons of the mighty is like the Lord?”²⁰

19. *Ibid.*, 2 : 41, etc.

20. Psalms, 89 : 6 (Authorised Version).

... יְדֹמָה לַיהוָה בְּבָנֵי אֱלֹהִים:

so that he is superior to all men and angels (sons of the mighty). At another place it is stated:

“Blessed be he who enters in the name of the Lord!”;²¹

while the Holy Quran directs our attention to the Psalms (prophecies) in the following verse:

“And your Lord best knows those who are in the heavens and the earth. And certainly We made some of the prophets to excel others, and to David We gave the *zabūr* (the prophecies).”²²

The third sign of David

“But the Lord sits enthroned for ever, he has established his throne for judgment; and he judges the world with righteousness, he judges the peoples with equity. The Lord is a stronghold for the oppressed, a stronghold in times of trouble. And those who know thy name put their trust in thee, for thou, O Lord, hast not forsaken those who seek thee ... The nations have sunk [AV: *The heathen are sunk*] in the pit which they made; in the net which they hid has their own foot been caught.”²³

The Holy Prophet administered judgment to the people with righteousness since he bestowed equality of status and rights upon all people and nations, and emancipated the classes who were oppressed due to being regarded as “lower”. The heathen Arabs who had stood in opposition themselves sunk down in the pit of perdition which they had prepared for the Muslims.

The fourth sign of David

“The Lord has made himself known, he has executed judgment; the wicked are snared in the work of their own hands. *Higgaion. Selah.* The wicked shall depart to Sheol, all the nations that forget God. For the needy shall not always be forgotten, and the hope of the

21. *Ibid.*, 118 : 26.

ברוך הַבָּא בְּשֵׁם יְהוָה

22. The Quran, 17 : 55.

23. Psalms, 9 : 7–10, 15.

יְהוָה לְעוֹלָם יֵשֵׁב כּוֹנֵן לְמִשְׁפָּט כְּסָאוֹ: וְהוּא יִשְׁפֹּט-תֵּבֵל בְּצֶדֶק
יִדִּין לְאֲמִים בְּמִישָׁרִים: וְיְהִי יְהוָה מְשֹׁבֵב לְךָ מְשֹׁבֵב לַעֲתוֹת
בְּצִרְהָ: וַיִּבְטְחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא-עֲזַבְתָּ דְרָשֶׁיךָ יְהוָה: ...
טָבְעוּ גוֹיִם בְּשַׁחַת עָשׂוּ בְּרִשְׁתָּ-זוֹ טָמְנוּ נִלְכְּדָה רַגְלָם:

poor shall not perish for ever. Arise, O Lord! Let not man prevail; let the nations be judged before thee! Put them in fear, O Lord! Let the nations know that they are but men! *Selah.*”²⁴

The Holy Prophet fathered the poor and the indigent and promulgated the doctrines of the Unity of God and universal brotherhood of mankind and thus convinced the people at large that they were only mortal humans.

The fifth sign of David

“Thou dost see; yea, thou dost note trouble and vexation, that thou mayst take it into thy hands; the hapless commits himself to thee; thou hast been the helper of the fatherless. Break thou the arm of the wicked and evildoer; seek out his wickedness till thou find none. The Lord is king for ever and ever; the nations shall perish from his land.”²⁵

“Sing to God, sing praises to his name; lift up a song to him who rides upon the clouds; his name is the Lord, exult before him! Father of the fatherless and protector of widows is God in his holy habitation.”²⁶

The epithet of being father of the fatherless and protector of the widows can justly be applied to the Holy Prophet alone since no other prophet, not even Moses and Jesus, did ever say a word on behalf of the orphans and widows. It is reported of the Holy Prophet that he once joined his two fingers together and said:

“I and the guardian of the fatherless are like (these) two fingers.”

At another occasion, he said:

24. *Ibid.*, 9: 16–20.

נִדְעַ | יְהוָה מִשְׁפָּט עָשָׂה בַּפֶּעַל כַּפּוֹ נִקְשׁ רָשָׁע הַגִּזְיוֹן סֵלָה:
יִשׁוּבוּ רָשָׁעִים לְשִׁאוּלָה כָּל־גּוֹיִם שְׂכַחִי אֱלֹהִים: כִּי לֹא לִנְצַח
יִשְׁכַּח אֲבִיוֹן תִּקְוַת עֲנִיִּים תֵּאבֵד לְעַד: קוֹמָה יְהוָה אֶל־יַעֲזֹ אֲנוּשׁ
יִשְׁפֹּטוּ גּוֹיִם עַל־פָּנֶיךָ: שִׁיתָה יְהוָה | מוֹרָה לָהֶם יִדְעוּ גּוֹיִם אֲנוּשׁ
הִמָּה סֵלָה:

25. *Ibid.*, 10: 14–16.

רָאתָה כִּי־אָתָּה | עָמַל וְכַעַס | תְּבִיט לְתַת בִּידְךָ עָלֶיךָ יַעֲזֹב חִלְכָּה
יָתוֹם אָתָּה | הֵייתָ עוֹזֵר: שִׁבְרִי זְרוּעַ רָשָׁע וְרָע תִּדְרוֹשׁ־רָשָׁעוֹ
כָּל־תִּמְצָא: יְהוָה מֶלֶךְ עוֹלָם וְעַד אֲבָדוּ גּוֹיִם מֵאֶרֶצוֹ:

26. *Ibid.*, 68: 4–5.

“Whoever leaves any property behind, it is for his wife and children, but who leaves nothing behind but a widow and orphans, then I am their guardian.”²⁷

How aptly do the words of David stand to the credit of the Holy Prophet who has often been described even by his enemies as the guardian of the orphans and the widows! — and what is more, he also broke the arm of the wicked and drove them and the alien out of Arabia, which latter, in spite of their might and supremacy, have not yet been able to regain a footing there for the last thirteen hundred and fifty years!

The sixth sign of David

“The words of the Lord are pure words, as silver refined in a furnace on the ground, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever. The wicked walk on every side, when the vilest men are exalted.”²⁸

The wonderfully clear fulfilment of this prayer of David in regard to the Holy Quran is a unanimously admitted fact. That this cannot be ascribed to any other religious book is admitted even by a hostile writer like Muir when he says:

“There is probably in the world no other book which has remained twelve centuries with so pure a text.”²⁹

It was revealed on the heart of the Holy Prophet through Gabriel; and no other book ever put forth a claim of Divine protection against corruption as does the Holy Quran in the following verse:

“Surely We have revealed the Reminder, and surely We are its Guardian.”³⁰

Then the haughtiness and arrogance of the opponents of the Holy Prophet, on the one hand, and the latter’s own humility and meekness, on the other, precisely fit in with the predictions of David.

The seventh sign of David

“They are corrupt, they do abominable deeds, there is none that does good. ... Have they no knowledge, all the evildoers who eat up my people as they eat bread, and do not call upon the Lord? There they shall be in great terror, for God is with the generation of the

27. *Mishkāt*, chapter *Shafqah wa-al-Rahmah*.

28. Psalms, 12: 6–8 (Authorised Version).

30. The Quran, 15: 9.

29. William Muir, *Life of Muhammad*.

righteous. You would confound the plans of the poor, but the Lord is his refuge. O that deliverance for Israel would come out of Zion! When the Lord restores the fortunes of his people, Jacob shall rejoice, Israel shall be glad.”³¹

No better words than these can describe the state of society which existed at the advent of the Holy Prophet. The same is referred to in the Holy Quran, yet in fewer words:

“Corruption has appeared in the land and the sea.”³²

History bears evidence to the truth of these words. Darkness prevailed over all countries of the world, affecting the beliefs of men as well as their deeds. The doctrine of Unity had been forgotten. Deliverance was ordained not to come out of Zion (Jerusalem) but from Makka: Let Jacob rejoice, let Israel be glad. The lost tribes of Israelites who had defiled themselves with idolatry and polytheism in Kashmir and Afghanistan were reclaimed by the Holy Prophet and the treasure of belief in the Unity of God was restored to them.

The eighth sign of David

“O Lord, who shall sojourn in thy tent? Who shall dwell on thy holy hill? He who walks blamelessly, and does what is right, and speaks the truth from his heart; who does not slander with his tongue, and does no evil to his friend, nor takes up a reproach against his neighbour; in whose eyes a reprobate is despised, but who honours those who fear the Lord; who swears to his own hurt and does not change; who does not put out his money at interest, and does not take a bribe against the innocent. He who does these things shall never be moved.”³³

In these verses are related those characteristic qualities of a Muslim which are mentioned in the Holy Quran. It is only Islam which teaches strict adherence to agreements even at a loss to oneself (“swears to his own hurt”) and prohibits lending on interest, while the entire ideology of the Jews and the Christians is based on making profit and getting interest.

The ninth sign of David

“For the wicked shall be cut off; but those who wait for the Lord shall possess [AV: *inherit*] the land. Yet a little while, and the wicked will be no more; though you look well at his place, he will

31. Psalms, 14: 1, 4–7.

32. The Quran, 30: 41.

33. Psalms 15: 1–5.

not be there. But the meek shall possess [AV: *inherit*] the land, and delight themselves in abundant prosperity [AV: *the abundance of peace*]. The wicked plots against the righteous, and gnashes his teeth at him; but the Lord laughs at the wicked, for he sees that his day is coming ...

“... but the children of the wicked shall be cut off. The righteous shall possess [AV: *inherit*] the land, and dwell upon it for ever. The mouth of the righteous utters wisdom, and his tongue speaks justice. The law of his God is in his heart; his steps do not slip.”³⁴

This prophecy is referred to in the Holy Quran in the following verse:

“And certainly We wrote in the Book after the reminder that My righteous servants will inherit the land. Surely in this is a message for a people who serve (Us).”³⁵

In fulfilment of this prophecy, the Holy Land came in possession of the Muslims in 637 C.E. during the caliphate of Umar. During the life of the Holy Prophet himself, all the enemies of Islam and the wicked who sought to destroy Islam were cut off in a short period of twenty-three years, and not a trace of them remained. There is no parallel in the world of such a complete turn-about in a country and nation within so short a period.

The tenth sign of David

“May he defend the cause of the poor of the people, give deliverance to the needy, and crush the oppressor! May he live while the sun endures, and as long as the moon, throughout all generations! May he be like rain that falls on the mown grass, like showers that water the earth! In his days may righteousness flourish, and peace abound...

“May ... all nations serve him! For he delivers the needy when he calls, the poor and him who has no helper, ... precious is their blood in his sight. Long may he live, may gold of Sheba be given to him! May prayer be made for him continually, and blessings invoked for him all the day! ... May his name endure for ever, his fame continue as long as the sun! May men bless themselves by him, all nations call him blessed! Blessed be the Lord, the God of Israel, who alone does wondrous things. Blessed be his glorious name for ever; may his glory fill the whole earth! Amen, and Amen!”³⁶

34. *Ibid.*, 37 : 9–13, 28–31.

35. The Quran, 21 : 105–106.

36. Psalms, 72 : 4–7, 11–19.

The Prophet David predicts here that the Promised One will be the Last Prophet, since he shall abide for ever. He is stated to be the guardian of the poor and the needy; that he shall crush the oppressors, but for the righteous he will come down like rain upon the mown grass; and there will be abundance of peace, that is, Islam will spread all over.

The prophecy was fulfilled to the letter in the person of the Holy Prophet Muhammad and gifts of Sheba were brought to him. That prayer also shall be made for him is manifested by the conduct of the Muslims who many times a day repeat the Islamic formula of prayer, "O Allah bless Muhammad and the followers of Muhammad."³⁷ These are the "wonderous things" that only God can do.

The eleventh sign of David

"Let this be recorded for a generation to come, so that a people yet unborn may praise the Lord."³⁸

The "generation to come" is that of Islam, the last religion of the world. Muslims, of all people, are untiring in their praises of God and glorify Him scores of times in their daily five-times prayers. This has no parallel in any other religion.

The twelfth sign of David

"I thank thee that thou hast answered me and hast become my salvation. The stone which the builders rejected has become the head of the corner [AV: *headstone of the corner*]. This is the Lord's doing; it is marvellous in our eyes ... Blessed be he who enters in the name of the Lord!"³⁹

The Bible and the Jews impute such evils to David which are simply inconsistent with the dignity of a prophet. The Holy Prophet Muhammad cleared him of those false accusations and it behoved David to sing his praises. The Holy Prophet and his followers are the stone which the Israelite builders rejected, since they regarded Ishmaelites as having no good. But it was ordained otherwise. The Holy Prophet Muhammad was raised among the Ishmaelites and, being head stone,⁴⁰ completed the edifice of prophethood. Without this head stone the entire building of prophethood was purposeless.

37. *Allāhumma bārīk 'alā Muḥammad-in wa-'alā āli-Muḥammad-in.*

38. Psalms, 102 : 18.

39. *Ibid.*, 118 : 21–23, 26.

40. Some Biblical versions contain only the word 'corner stone', which is wrong. In this context, the correct version is what we have adopted, namely, the 'headstone'; no doubt at another place, only 'corner stone' is the appropriate rendering.

In the Hebrew text this stone has been referred to as *rosh-pinnah*, which means the head stone of a dome; it also means the final stone of a fortification which is built as protection against the enemies. *Pinnah* means a tower of safety.⁴¹ The Holy Prophet alone could be the head stone of the tower since all types of prophethood come to end with him, none of the Israelite prophets ever made such a claim, nor any of them invoked Divine sanction of his being the final prophet.

41. 2 Chronicles, 26 : 15; Zephaniah, 1 : 16; 3 : 6.

Chapter 7

Solomon's Mahamaddim

Bible foretells Holy Prophet's advent by name

“His speech is most sweet, and he is altogether desirable [AV: *lovely*]. This is my beloved and this is my friend, O daughters of Jerusalem.”¹

Like the rest of the prophets of the world, Solomon too has a prophecy about the advent of the Holy Prophet Muhammad. We have several songs from him in love of the Holy Prophet. His prophecy is in the clearest possible words. One song actually gives his name as *Maḥamaddim*.

The Bible has suffered constant alteration and corruption owing to the vicissitudes of time. It is an admitted fact that there existed no such thing as the Hebrew script in the lifetime of Moses. The Bible was committed to writing in the existing Hebrew script centuries after Moses. Its compiler was Ezra who, after the original scripture had been lost, collected it from oral traditions. The fact that different editions of this collection have variations in readings in many places points to its inaccuracy. The Hebrew words Jehovah, Abraham, Jerusalem and hundreds of like words are well-known and yet, grammatically, they are unintelligible. Nevertheless, even in its present interpolated form, scores of prophecies about the Holy Prophet are found in the Bible. The Divine purpose seems to have preserved these, despite the corruptions that found their way therein, so that the great World Prophet who is the testifier of all foregoing prophets may also have corresponding confirmation of his truthfulness from the lips of those prophets.

Some objections met

For the present I will deal with just one prophecy of Solomon which mentions the Holy Prophet's name as Mahamaddim. Recently, a Calcutta

1. Song of Solomon, 5 : 16.

חָכֹוּ מִמַּתְקִים וְכָלֹוּ מִחֻמְדִּים זֶה דָּוִדִּי וְזֶה רַעֲי בָנוֹת יְרוּשָׁלַם:

Christian paper, the *Epiphany*, criticised this prophecy. The three main points of this criticism are:

1. This particular verse of the Song of Solomon contains no prophecy, it is a common love song.
2. The word *maḥamaddim* occurs in several other places in the Bible too, which means ‘the beloved object’, as for instance in Ezekiel, 24 : 16 and 1 Kings, 20 : 6.
3. In the verse under discussion, the word *maḥamaddim* has been used as a common noun, not a proper noun.

This criticism is, however, intended for the Muslims to refute their claim that in the Bible there is a clear prophecy by name as to the Holy Prophet’s advent. Among themselves, the Christians put quite a different interpretation on this verse in the Song of Solomon. The Reference Bible published by Oxford University Press thus sums up the gist of the verse in question:

1. Christ awaketh the Church with his calling.
2. The Church, having a taste of Christ’s love, is sick.
3. A description of Christ by his graces.

If, as the *Epiphany* says, the verses contain no prophecy, where do Christ and the love of the Church come in? To suit the purpose of their own propaganda our Christian friends can see a prophecy in these verses all right. When, however, we treat it as such, they turn round and say that it is not a prophecy at all. That a prophecy is there in these verses is admitted by the Christian commentators. The only question that remains to be settled is whether it relates to Jesus, as claimed by Christians, or to the Prophet Muhammad.

The other point in the criticism of the *Epiphany*, namely that the word *maḥamaddim* occurs in several other places in the Bible, is absolutely untrue. The word occurs nowhere else in the whole of the Bible, except in the verse under discussion. In Ezekiel, 24 : 16 and 1 Kings, 20 : 6 the word is *maḥmad*, not *maḥamaddim*. The third point is also wrong. If the word is not a proper noun and does not refer to any particular person, how could it be applied to Jesus by the Christian Fathers? The context clearly shows that the word *maḥamaddim* has been used as an object of praise. It has been rendered into English as “He is altogether lovely”. We render it as: “He is altogether Muhammad”.

The prophecy word by word

Having disposed of the criticism of the *Epiphany*, I would now discuss at some length the Hebrew words of this prophecy. The Hebrew words in

Roman script are as follows:

*ḥikko mamtaqqim we-khullo maḥamaddim zeh dodī we-zeh re'i benoth-Yerushalayim.*²

1. *Ḥikko mamtaqqim*

The first word of the verse is *ḥikko*, whose root is *ḥakh* or *ḥanakh*. The following are the various meanings of these roots:

1. the inside of the mouth;
2. jaw;
3. palate;³
4. the sense of taste;⁴
5. tongue or language.⁵

These are the various senses of the word. Now in the Hebrew language as well as in the Bible the words 'mouth', 'tongue' and 'palate' mean 'words that come out of the mouth', as, for instance:

"A fool's mouth is his ruin",⁶

"I call to my servant, but he gives me no answer; I must beseech him with my mouth."⁷

It is a common Biblical idiom to use the word mouth in the sense of speech.⁸ The word *ḥikko* in the verse under discussion thus means 'his word' or 'his speech'.

The second word in the verse is *mamtaqqim*, which is derived from *mathaq* and carries the significance of:

1. to eat something delicious;
2. sweet or honey.⁹

In the Book of Numbers the word *mithqah* is the name of a place and a spring of water in Arabia where the Israelites had halted during their exodus.¹⁰ In Arabic the word *mattaq* means a pot full of water or a spring of water. The word *mamtaqqim* thus means 'honey', 'sweet', and 'spring'.

The combined meaning of the expression *ḥikko mamtaqqim* would therefore be 'his words are honey', 'his speech is sweet', or 'his mouth is a sweet spring'. This description can fit in with only one Book in the world,

2. *Ibid.*, 5 : 16.

3. See Job, 20 : 13, 33 : 2.

4. Job, 12 : 11.

5. *Ibid.*, 6 : 30.

6. Proverbs, 18 : 7.

7. Job, 19 : 16.

8. *Ibid.*, 19 : 16; Psalms, 73 : 9; Isaiah, 49 : 2.

9. Job, 24 : 20; see the AV translation.

10. Numbers, 33 : 28.

the Holy Quran, which not only has itself challenged the entire world with respect to the beauty of its language but whose sweetness and eloquence of language is admitted by Western critics like Sale, Carlyle, and other orientalists. As regards the word of Jesus, the description could never apply to it, as there exists no such thing as Jesus' own words. The suffix *-im* in the word *mamtaqqim* denotes dignity and grandeur. This is why, notwithstanding its plural number, translators of the Bible have rendered it as singular. The significance of the whole is that his words, with respect to dignity and grandeur, will be full of sweetness. Such a Book is the Quran alone, which is unique in eloquence and diction and has become a standard of eloquence for all time to come — an idiosyncrasy of the coming World Teacher prophesied by Buddha, the Dasatir and the Hindu Scriptures.¹¹

2. *We-khullo maḥamaddim*

After describing the sweetness of his word, Solomon gives a further clue as to his identity. He says, *we-khullo maḥamaddim*, i.e., he is out and out Muhammad. In other words, not only his word is honey but he is sweetness personified. The word *maḥamaddim* is derived from the root *ḥamad*, which, according to Hebrew Lexicon, means 'to take pleasure' and 'desire'. But the word has also been used in the sense of gratitude and praise. Taking all these senses together, the word sums up the significance 'to feel grateful to someone for some good in him and praise the same'. Thus, in the expression *we-khullo maḥamaddim*, Solomon wants to convey the idea: 'My beloved combines all the virtues in himself. He is praiseworthy, i.e., Muhammad. Everything about him is worthy of praise.' In the word *maḥamaddim* too, the suffix *-im* is not the mark of plurality but of dignity and grandeur, just as in the word *Elohim*. Commenting on the latter word, the *Jewish Encyclopaedia* says:

“*Elohim* is plural in form though commonly construed with a singular verb or adjective; this is most probably to be explained as the plural of majesty or excellence expressing high dignity or greatness.”¹²

It must be remembered that the word *maḥamaddim* has been used but once in the whole of the Bible — in the Song of Solomon and nowhere else. The translators have rendered it as 'He is altogether lovely'. As a matter of fact, the word should never have been translated in view of the suffix *-im* and should have been rendered as 'Muhammad the Great'. What could be a clearer evidence than the mention of the Holy Prophet by name to show that

11. See the volume of this book on Muhammad foretold by Buddha, and Muhammad in Zoroastrian and Hindu Scriptures.

12. *Jewish Encyclopaedia*, art. 'Elohim'.

this prophecy of Solomon relates to none other than the Prophet himself? The whole of the Bible contains not a single prophecy about Jesus by name. The word *mashiah* (*masīh*) is an attributive name. The personal name of Jesus was Yeshu' (Yasū'). Notwithstanding the fact, however, that the name of Jesus has nowhere been mentioned in the Bible, Christians fish out many prophecies about him. The Prophet of Islam has been mentioned by name and yet they refuse to see it, and seeing it, to accept him! Are such trivial excuses that the word *maḥamaddim* has been used in several places in the Bible or that the verse contains no prophecy, enough to exonerate them?

3. *Zeh dodi*

Solomon is not content with these two signs of his 'beloved', namely that his word will be sweet and his name will be *Maḥamaddim*. He proceeds to give a third sign of him. He gives the genealogical table to which he would belong. This is contained in the words *zeh dodi*. *Zeh* means 'this'. *Dodi*, in Hebrew, means 'my friend' or 'my beloved'. But it is used particularly about an uncle or father's brother. The Hebrew dictionary renders it thus:

"A friend, specially a father's brother. Uncle by the father's side."¹³

By the use of this word, Solomon wants to convey the idea that Mahamaddim would be from among his cousins. He uses the word lest someone may expect him from among the Israelites, to which stock Solomon himself belonged. The cousins of the Israelites are the Ishmaelites, the stock out of which the Prophet Muhammad sprang. This description also applies to none other than the Holy Prophet. The Christians' attempt to apply it to Jesus was in vain because, according to Matthew and Luke, Jesus was the descendant of Solomon in the direct line whereas 'Mahamaddim' must appear from among his cousins, the Ishmaelites. Thus this description also fits in with the Holy Prophet Muhammad who sprang from among the cousins of Solomon.

4. *We-zeh re'i*

Having described 'Mahamaddim' as from among his cousins, Solomon gives a fourth sign of his 'beloved' in the words *we-zeh re'i*. *We-zeh* means 'and this'. *Re'i* comes from the root *ra'ah*, which, according to the Bible, means a neighbour, the other branch, a friend of humanity. The dictionary gives the meanings: 'A companion, a friend with whom one has intercourse'.¹⁴ This word furnishes two clues as to the identity of 'Mahamaddim'. Firstly, he must be a neighbour of Solomon. Arabia is the neighbouring country of Syria, the land of Solomon. Secondly, that he will be from the second branch

13. William Gesenius and Francis Brown, *A Hebrew and English Lexicon*.

14. See Jeremiah, 6:21; 1 Samuel, 30:26; Job, 2:11, 19:21, 42:10; Proverbs, 25:17; Hosea, 3:1; Exodus, 20:17; 22:26.

of the same House. It is obvious that the Israelites and Ishmaelites are the branches of the same House. In other words, Solomon says that Mahamaddim will belong to Arabia and will be from among the Ishmaelites.

5. *Benoth-Yerushalayim*

Then comes the fifth and the last clue to the identity of 'Mahamaddim'. The words are *benoth-Yerushalayim*.

Benoth-¹⁵ according to the Hebrew idiom is used in the sense of 'inhabitants'. The dictionary gives the following meaning:

'The inhabitants of a city or country, both men and women.'

Yerushalayim: commonly the word is applied to the city of Jerusalem. According to grammatical rules, however, there is difference of opinion as to its meaning. Some Hebrew scholars trace it to the root *yerush-shalom* and render it as 'the property of peace', which is wrong according to grammar. Some scholars derive it from the root *yarawah* which means foundation and render the word as 'the foundation of peace'. Likewise, scores of other meanings are read into it. As a matter of fact, the word is from the root *yaru*, meaning people or house. The expression *benoth-Yerushalayim* thus means: 'O, the inhabitants of the House of Peace!'

The word *Yerushalayim* is in the dual number, i.e., it means two cities of the name of *Yerushalem*. This has put Hebrew lexicographers into another difficulty. They have rendered it as a city of two parts. Any student of the Bible however knows that there are two *Yerushalems* — one, the nearer one, the other, the farther one — one, the *Yerushalem* of Hagar, the other of Sarah. St. Paul writes in his Epistle to the Galatians:

"Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother."¹⁶

Thus there are two *Yerushalems* and therefore Solomon has addressed the inhabitants of both the Israelites of the descendants of Sarah and the Ishmaelites, the descendants of Hagar. Now, the question remains to which *Yerushalem* does the significance of the words in the prophecy apply, i.e., 'a house of peace'? Obviously there has been but one house in history, the Ka'ba at Makka, which has ever been a house of safety. The Quran speaks of it as "Whoever enters it becomes safe."¹⁷ This is *Yerushalem* in the true

15. Literally, 'daughters of'.

16. Galatians, 4 : 24–26.

17. The Quran, 3 : 97.

sense of the term, not Jerusalem of which the Jews themselves think as follows:

“Zion is turned into a desert, it lies in ruins. ‘Here all is desert.’ Look for no joy here, either from men or from mountains. A wealthy and pious Jew came here to settle at Jerusalem. After two years’ stay he left it with the words, ‘Let him that wishes neither *aulomhaze*¹⁸ (the pleasures of this life) nor *aulomhabo*¹⁹ (those of the life to come) live at Jerusalem’.”²⁰

Jesus himself has bemoaned the lot of Jerusalem in the Gospels. The city was visited with repeated devastation at the hands of the enemy. It would be a misnomer, in the face of all this, to call it ‘a house of peace’.

Conclusion

The ‘Jerusalem’ in the prophecy of Solomon thus refers to the one House which has ever been a House of Safety. Whereas the Jerusalem of Sarah imputed such false things to Solomon as unbelief, idol-worship, and immorality, the spring of sweet honey which flowed from the ‘Jerusalem’ of Hagar in Arabia vindicated the good name of that great prophet of God in the words:

“Solomon disbelieved not, but the devils disbelieved.”²¹

Solomon, therefore, gratefully describes this vindicator of his name as his beloved and Mahamaddim is therefore none other than the Holy Prophet Muhammad from whose blessed lips flowed that spring of sweet honey whose beauty and wisdom is to this day the wonder of the world, who appeared in the neighbouring country of Arabia and from the second branch of the House of Jacob, and whose abode is really the House of Peace.

Solomon’s ‘Mahamaddim’— a Jewish savant’s criticism examined

Just as the Divine Being is a common factor and central point among all the nations of the world on which the unity of the various world religions can be founded, likewise among the world prophets the personality of the Prophet Muhammad occupies a position in which the diverse religions of the world find a common converging point. Every great prophet of the world has foretold his advent and exhorted his followers to rally around this “mercy to the nations”. There may be numerous points of difference among the various religions of the world, but they are all agreed on the advent of this world Teacher, who has been mentioned by various epithets by various prophets,

18. I.e., ‘*olam ha-zeh* — Editor’s note.

19. I.e., ‘*olam ha-ba* — Editor’s note.

20. Dr. Ludwig August Frankl, *The Jews in the East*, London, 1859.

21. The Quran, 2 : 102.

such as the Lord with ten thousand saints by Enoch, Moses and the Rishis of the Vedas, as the saviour of the barque in time of the universal flood of sin by Noah, as a prophet like himself by Moses, as a beloved by David, as Mahamaddim by Solomon and as Paraclete by Jesus.

Yishrael Messenger's criticism

It should have been unnecessary to add anything to what we have said above on this topic, but a contributor to the *Yishrael Messenger* of Shanghai has raised a few points by way of criticism of our interpretation of this prophecy. It is, therefore, only right that after having invited the attention of our Christian friends towards this prophecy, we should now turn to the Jewish scholars and enquire of them as to who after all is Solomon's Mahamaddim, also called "distinguished among ten thousand". The first addressees of this prophecy are the Jews and they claim to be foremost custodians of the Hebrew language and the Old Testament. We must readily admit that in respect of the knowledge of the intricacies of the Hebrew language, Christian scholars stand no comparison to the Jewish savants and hence it gives us special pleasure to address these latter friends and see what light we get from them on this most important research problem.

The writer in the *Yishrael Messenger*, June 1, 1935, expresses delight at the fact that since Islam is a daughter religion in relation to Judaism, it is her right to turn to the mother religion for confirmation of her own claims. We, on our part, are nonetheless proud of the fact that like a far-sighted mother, Judaism did not leave the Israelite nation as an orphan but bequeathed to it the good news that the Lord, who is the bedrock of Israel, is coming with ten thousand saints. He would be 'like' Moses to them and also the 'Mahamaddim' of Solomon. The prophet foretold is the Prophet of Islam who brought the blessings of the old Jerusalem to the new Jerusalem of Makka. He, according to Solomon, is the 'sweet fountain' who vindicated the holy names and the Israelite prophets in particular. The old Jerusalem attributed sinful and ugly things to its own great prophets. This new Jerusalem re-established their purity. We are, therefore, glad to see that our Israelite brother has, in right earnest, set himself to investigate the truth about the identity of the Lord with the ten thousand saints and the bedrock of Israel's salvation. In order to find out the identity of this promised Prophet, the Quran has laid down a test which, I am sure, will not be denied by our Israelite friend:

"Those whom We have given the Book recognize him as they recognize their own sons."²²

22. The Quran, 2 : 146.

i.e., let them (the Israelites) test his truthfulness on the same standard according to which they test the prophethood of their own prophets.

Solomon's prophecy

“My beloved is all radiant and ruddy, distinguished among ten thousand.”²³

Everyone having just a nodding acquaintance with the life account of the Holy Prophet knows that he was blessed with a bright and radiant face and a ruddy complexion — not the whitish colour of the Syrians. And secondly, that at the time of the conquest of Makka, he marched at the head of ten thousand, among whom he had the pre-eminent position of chief. These two attributes mentioned by Solomon, namely a bright and ruddy countenance and pre-eminent among ten thousand, are met with in just one personality in world history and that is the Prophet of Islam. He and none other, therefore, is the ‘Mahamaddim’ of Solomon.

Our Israelite friend, commenting upon one word of this verse, namely *dagul* (translated as ‘distinguished’), has shown it to be a derivative of *degel* and has rendered it as ‘flag’ or ‘of tall stature’. Before touching this point, let us have a general view of the whole of this verse.

Dodi : This is the first word in the verse. In this word the last letter, *yod*, is possessive, meaning ‘my’. *Dod* means friend, but in Hebrew it applies particularly to a friend who is the brother of one’s father, i.e., an uncle. In the dictionary of Gesenius and Brown it has been rendered as:

1. love;
2. object of love, one beloved, a lover, friend;
3. a friend, specially an uncle, father’s brother.²⁴

With the suffix *he*, it becomes *dodah* which means both ‘father’s sister’ and ‘paternal uncle’s wife’.²⁵

Thus it is obvious that in this verse Solomon points out the first mark of identification of his beloved as being his paternal uncle. This refers to Ishmael who stood to Solomon in the relation of uncle and from Ishmael’s seed was born the Prophet of Islam. In plain words Solomon says that the promised prophet was to be his Ishmaelite beloved, not Israelite.

23. Song of Solomon, 5 : 10.

דודי צח ואדום דגול מרכבה:

24. Leviticus, 20 : 20, 25 : 49; Numbers, 36 : 11; 1 Samuel, 10 : 14, 15, 14 : 50; 2 Kings, 24 : 17; 1 Chronicles, 27 : 32; Jeremiah, 32 : 7, 8, 9, 12.

25. Exodus, 20 : 6; Leviticus, 18 : 14, 20 : 20.

Ṣah : This is the second word of the prophecy. It means bright, brilliant, and shining. In Arabic such a countenance is called *ḍahḍah* (the Hebrew and Arabic letter ṣ is closely related to the Arabic letter ḍ). Here Solomon gives the second mark of identification of his beloved, namely that he will have a bright face.

We : the third word of the prophecy, means ‘and’.

Adom : this is derived from *adam* which means ‘ruddy complexion’. That is, the beloved’s complexion is not to be white. It would be reddish and full of lustre.

Dagul : our Israelite friend has shown it to be a derivative of *degel*. According to the dictionary it means: ‘To set up a banner’, ‘to erect a standard’, ‘conspicuous’, and ‘pre-eminent’. Thus the word in the prophecy means a ‘pre-eminent, distinguished person’. Even if the word is taken in the sense of a ‘flag’ as suggested by our Israelite friend, it means, according to Biblical idiom, ‘pre-eminent’. In this same song we have: “His banner over me was love.”²⁶ In other words, I am proud of his love or I am distinguished for his love. The word ‘flags’ has been used in the sense of ‘conquerors’.²⁷ Our friend’s view that the word *dagul* means ‘of tall stature’ is not correct. It means pre-eminent or distinguished.

Testimony of Jewish scholars

The translation of the Bible published by the Jewish Publication Society of America renders this verse as follows:

“My beloved is white and ruddy and pre-eminent above ten thousand.”

Thus *dagul* here does not mean ‘of tall stature’ but ‘of over-towering personality’. Our friend has further pointed out that in interpreting a prophecy we must not take it in a literal sense; for it is a poetical piece and poetry is mostly couched in the language of metaphor. This very mistake, however, has been committed by our critic in taking *dagul* in its literal sense of ‘tall stature’, whereas, as a matter of fact, it indicates ‘pre-eminence’.

The second point of criticism

Our Israelite friend further says that in Hebrew the word is not *maḥamaddim*, but *maḥamudim*. Now with regard to this, we must say that in the face of so many other marks of identification, all pointing to the Prophet of Islam, mere variation in vowels should carry no weight. If, however, our friend insists on it, we would point out that, in Hebrew, vowels were introduced only as late as the 8th century C.E., two hundred years after the advent of Islam. Use of

26. Song of Solomon, 2 : 4.

27. *Ibid.*, 6 : 4.

vowels was not in vogue in previous times. The result was that, thanks to these latter-day compilers of vowels, many words were bungled through wrong vowels which, consequently, are inexplicable according to Hebrew grammar. Does not the learned writer know that this wrong vowelising has played havoc with an important word like *Yehowah* and no one today can say what exactly is its correct pronunciation? Likewise with David's name, no one knows whether it is *Dawid*, *David* or *Dawood*.

Is *maḥamaddim* plural?

Our learned critic finds another fault with our interpretation, namely that *maḥamaddim* is plural and hence it cannot be the name of a particular person. He is not prepared to agree that, like *Elohim*, the *-im* in *maḥamaddim* is for dignity and majesty. He concedes that, in *Elohim*, the suffix *-im* indicates not plurality, but majesty, but he treats this as a solitary exception. In support of this view, he says that Jews also use the singular form *Eloah*. We fail, however, to follow how God can both be singular and plural. Our friend must, however, know what Jewish scholars think about it. One authority writes:

“It can hardly be doubted accordingly that the singular *Eloah* is only an artificial restoration based on the plural *Elohim*.”

Thus *Eloah* in singular form is of new coinage and hence its use is found restricted to poetry or in some later books. In the whole of the Bible it has been used fifty-seven times. Out of this it has been used forty-one times in Job's poetical compositions and sixteen times in similar poetical pieces and later writs. To say that *Elohim* is the solitary exception and that everywhere else in the Bible *-im* has been used as suffix of plurality is not correct. In the Bible there are many names which are dual or plural in form but they refer to a particular town or place, such as *Adithaim*, *Adoraim*, *Eglaim*, *Kilizaim*, *Mizraim*, *Gederothaim*.

***-im* indicates majesty**

If it is admitted that, in the Hebrew language, *-im* sometimes indicates majesty, such use cannot be restricted to just one word, *Elohim*. Since the Jews also speak of God as *Eloah* in the singular, the statement that *Elohim* must be taken in the sense of majesty, not of plurality, cannot hold much water. A Christian may retort that the use of the plural *Elohim* in the Bible points to God the Father, God the Son, and God the Holy Ghost, and use of *Eloah* in the singular indicates Unity in Trinity.

Another point to consider is that where a noun is followed by a singular verb or singular pronoun it must be treated as singular even though its form may be plural. The verb or pronoun should be the deciding factor. For

instance, if *Elohim* were followed by a plural verb or plural pronoun, we would take it to refer to the false gods, and not the one True God. In the Song of Solomon in which the verse under discussion occurs, the beloved mentioned by Solomon has been followed throughout the Song by a singular verb and a singular pronoun. Consequently, the *-im* in *maḥamaddim* indicates majesty, not plurality.

Ever since this prophecy has been published by us, it has bestirred Christian and Jewish circles. Our Christian critic of Madras says that *maḥamaddim* has been used in several places in the Bible and hence it refers to no particular person. Our Jewish friend, however, tells us that it has nowhere been used in the Bible. We stand on our own research that the word *maḥamaddim* has been used in the Bible, but that it has been used only once, and that is in the verse in the Song of Solomon, and its correct pronunciation is *maḥamaddim* not *maḥamudim*. Our Jewish friend, after reading it as *maḥamudim*, makes a further mistake in rendering it as 'covetous people'. Does Solomon sing the praises of 'covetous people' in the whole of this song? Notwithstanding many changes in the Bible, the latest version of the translation of the Bible published by the American Jewish Publication Society clearly renders the verse as:

"His mouth is most sweet, yea, *he is altogether lovely*. This is my beloved, O daughters of Jerusalem."

In the passage of this verse which we have italicised, both the pronoun and verb used are singular. The only change we would suggest in this rendering is that, instead of 'lovely', it should be left as *Maḥamaddim*, the actual name of the beloved foretold. To coin a new translation, in the face of the standard one above done by the Jewish scholars themselves, is simply an attempt to escape responsibility for not accepting the fulfilment of the prophecy.

Chapter 8

Prophecies of Isaiah

“And remember Ishmael and al-Yasa‘ (Isaiah) and Dhu-l-Kifl; and they were all of the best. This (i.e., the Prophet Muhammad) is a Reminder. And surely there is an excellent resort for the dutiful: Gardens of perpetuity (*‘adn*) — the doors are opened for them.”¹

In these verses mention is made of Ishmael, al-Yasa‘ (Isaiah) and Dhu-l-Kifl, and after mentioning that they were all virtuous, it is stated that Muhammad the Prophet was their “Reminder”, in regard to whom they have prophesied, and also made mention that the glory and salvation of the Israelites is at the feet of Muhammad (peace be upon him). The Holy Quran itself has described the Prophet Muhammad as the ‘Reminder’:

“Allah has indeed sent down to you a Reminder, a Messenger who recites to you the clear messages of Allah.”²

Muhammad, the Messenger of Allah, is also a Reminder in this sense that all prophets have prophesied concerning his advent, and each prophet exhorted his followers to bear in mind his remembrance; and for the God-fearing people were promised gardens of *‘adn* or Eden (i.e., the territory of Palestine, the kingdom of David), and in the Hereafter for them there are perpetually green gardens whose gates have been opened for them.

The prophet whose name is given in the Holy Quran as *Al-Yasa‘* is the prophet named in the Bible as *Isaiah*, which in the Hebrew language is *Yesha‘yahu*. The meaning of this Hebrew word is ‘Salvation of God’. He came from a well-known and respected family of Palestine. In some fabricated and unauthorized books he is described as having been sawn-off to death, but no authoritative books of the Bible support this story as being true.³ It would seem that this story has been fabricated by some Christian

1. The Quran, 38 : 48–50.

2. *Ibid.*, 65 : 10–11.

3. T. K. Cheyne, *Encyclopaedia Biblica*, art. ‘Isaiah’.

propagandists in order to do away with the reproach that they face in relation to the crucifixion of Jesus Christ.

1. Isaiah's First Prophecy

“But there will be no gloom for her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness [AV: *the land of the shadow of death*], on them has light shined. Thou hast multiplied the nation, thou hast increased its joy; they rejoice before thee as with joy at the harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as on the day of Midian. For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire. For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called ‘Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.’ Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore. The zeal of the Lord of hosts will do this.”⁴

4. Isaiah, 9: 1–7.

כִּי לֹא מוֹעֵף לְאִשֶּׁר מוֹצֵק לָהּ כַּעַת הָרֵאשׁוֹן הַקָּל אֶרְצָה זְבוּלוֹן
וְאֶרְצָה נַפְתָּלִי וְהֶאֱחָרוֹן הַכְּבִיד דִּרְךְ הַיָּם עֲבַר הַיַּרְדֵּן גִּלְיָל הַגּוֹיִם:
הָעָם הַהֲלֹכִים בְּחֹשֶׁךְ רָאוּ אֹר גָּדוֹל יֹשְׁבֵי בְּאֶרֶץ צְלֻמוֹת אֹר נִגְהָ
עֲלֵיהֶם: הָרַבִּית הַגּוֹי לֹא הִגְדִּילָת הַשְׂמִיחָה שְׂמִחוֹ לִפְנֵיהַ כְּשִׂמְחַת
בְּקִצִּיר כְּאִשֶּׁר יִגְיְלוּ בְּחֻלְקֵם שְׁלָל: כִּי אֶת־עַל סָבְלוֹ וְאֵת מִטָּה
שְׂכָמוֹ שָׁכַט הִנָּגֵשׁ בּוֹ הַחַתָּת כִּיּוֹם מִדְיָן: כִּי כָל־סֹאֲוֹן סֹאֵן פִּרְעֹשׁ
וְשִׁמְלָה מְגוֹלָלָה בְּדָמִים וְהִיתָה לְשֹׁרֶפֶה מְאֻכֶּלֶת אֵשׁ: כִּי־יֵלֵד
יֵלֵד־לָנוּ בֶן נָתַן־לָנוּ וְתָהִי הַמְּשֻׁרָה עַל־שְׂכָמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא
יּוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד שֹׁר־שָׁלוֹם: לְסֻרְבָּה הַמְּשֻׁרָה וּלְשָׁלוֹם
אֵין־קֶץ עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהַכִּיֵּן אֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט
וּבִצְדָקָה מַעֲמָתָהּ וְעַד־עוֹלָם קִנְיָתָהּ יִהְיֶה צְבָאוֹת תַּעֲשֶׂה־זֹאת:

First significance of the prophecy: When it is to be fulfilled

“In the former time he brought into contempt the land of Zebulun and the land of Naphtali.” These were the sons of Jacob and their land is known as the land of Galilee. This land was put to disgrace by God.⁵ This refers to the degradation and the downfall of the Israelites from whom the country was taken away on account of their misdeeds.⁶

After this debasement, explains the Prophet Isaiah, in the last period when the Israelites will have lost every one of their powers, political as well as spiritual leadership, and blessings will have been snatched away from them, then the time will come when they will be given their past glory.

Second significance: Country in which they will be blessed with glory

“... but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.” In Hebrew, the meaning of Galilee is ‘territory’ or ‘land’. The “Galilee of the nations” is the territory that was shared by Jews and other races.⁷ And that land is the area around Madina in Arabia where the Jews lived together with the Arab races. There the Jews accepted Islam and whatever glory and splendour the Muslims achieved and enjoyed the Jews shared with them.

Another sign or indication of this land is that it was at first the land of deep darkness or the valley of the shadow of death. In other words the land was steeped in darkness because of ignorance, idolatry, fighting and bloodshed. But this land and its people witnessed a light that shined on them, which was granted to a youth who had been commissioned by God for that purpose. This light is that perfect teaching and law which was granted to the Holy Prophet Muhammad.

We can conceive of darkness without thought of light, but we cannot conceive of light without darkness first. Light requires origin, and the origin of this light was Islam which illuminated Arabia. Then the very best people of Arabia took it to the rest of the world.

Third significance: the bestower of glory will be the Last Prophet

“And the government will be upon his shoulder.” The Prophet Muhammad was also granted kingdom and power but the Israelites, from the time of this prophecy till today, have not been able to combine the blessings of temporal and spiritual kingdoms. It is therefore said: “his name will be called ‘Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace’.”⁸

5. Isaiah, 9 : 1.

6. 2 Kings, 15 : 29; 2 Chronicles, 16 : 4.

7. T. K. Cheyne, *Encyclopaedia Biblica*, art. ‘Galilee’, and the Translation of the Holy Scriptures published by the Jewish Publication Society of America.

8. Isaiah, 9 : 6.

The promised one is the matchless preacher, powerful master, and everlasting father. It cannot be denied that the Prophet Muhammad was an unrivalled and inimitable missionary, who possessed not only temporal power but was granted the title of the Last Prophet, after whom there would be no prophet, and his spiritual fatherhood or prophethood would be enduring forever.

Fourth significance: the emancipator of the Israelites shall be called 'Prince of Peace' (Muslim)

The Hebrew word *shalom* conveys the meaning equivalent to the maker of peace, which in Arabic means 'Muslim'. This without doubt is the name of the Prophet Muhammad (peace be upon him) who has been described as *awwal-ul-muslimīn* in the Holy Quran, which means: 'the first of the Muslims' (or peacemakers).⁹ According to the words of the prophecy in the Hebrew language, the Holy Prophet Muhammad is the unique preacher who was triumphant over his foes and is the father of the nations everlastingly. There will be no prophet after him who could claim to be the father of his adherents, otherwise this prophecy would be meaningless. For further elucidation it is said: "Of the increase of his government and of peace there will be no end".¹⁰

Fifth significance: he shall have power over the throne of David

"... upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore. The zeal of the Lord of hosts will do this."¹¹

In regard to the throne of David, we have already dealt with it in Chapter 6, *Psalms of David*. It is true that the "throne of David" has come to the hand of the Muslims, and it shall so remain to the end of time, but the words "throne of David" indicate an analogy between the kingdom established by David and that of the Prophet Muhammad. Prophet David was forced to flee from his home and country because of persecution by his enemies, and it was only after his flight that he overcame his enemies and founded a powerful kingdom. So was the case with the Prophet Muhammad. And the kingdom founded by the Prophet Muhammad continues to exist unshaken. Among the Israelites no one has ever appeared fulfilling these signs, and as all these signs aptly fit in the person of the Holy Prophet Muhammad it is he alone who made the Israelites glorious in foreign lands. It is the Holy Prophet Muhammad, therefore, who is the last Messenger of God, the everlasting spiritual father of all nations and heir to the throne of David.

9. The Quran, 6 : 163.

10. Isaiah, 9 : 7.

11. *Ibid.*, 9 : 7.

2. Second Prophecy of Isaiah

The Promised Prophet shall be from the progeny of Ishmael

“There shall come forth a shoot from the stump of Jesse [AV: *There shall come forth a rod out of the stem of Jesse*] and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. And his delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox. The sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the adder’s den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”¹²

A rod shall come forth from the stem of Jesse: Apart from this prophecy, the remainder of the signs concerning the Prophet Muhammad are crystal-clear:

1. The descending of the Spirit of God upon him.
2. The spirit of wisdom and understanding.
3. The spirit of counsel and might.
4. The spirit of the fear of God, or in other words that the word of God shall come with the attributes above described, because the meaning of the word ‘Spirit’ according to both the Bible and the Quran is ‘word of God’.
5. That in the fear of God shall be his delight.
6. Not to judge from what he may have seen or heard but judge according to truth and the word of God.
7. He shall smite the earth with the rod of his mouth, or in other words he would vanquish his opponents with miraculous speech.
8. With the breath of his lips, to slay the wicked — this signifies the effect and power of his language.
9. Righteousness shall be the girdle of his waist.

12. *Ibid.*, 11 : 1–9.

10. Faithfulness shall be the girdle of his loins, which signifies that he shall be steadfast to the utmost, or that every action of his shall be according to the command of God.
11. People with traits of beasts and snakes will become humble and submissive, and peace and tranquility shall be the order of the day.

All these clear signs found fulfillment in the life of the Holy Prophet Muhammad, word for word, and the world has borne testimony to these signs. After the Prophet Isaiah, no prophet excepting the Holy Prophet Muhammad has received teachings of such powerful effect, and such great blessings of temporal power. From all these signs and from the testimony of time, every scholar ought to have understood that not only has a 'rod' come forth from the 'stem' of Jesse, but that a fruitful branch has already appeared.

Errors and misinterpretations of these glad tidings

"Every tree is known by its fruit" even though the leaves and stem may closely resemble other trees. But the distorted views of the Jews do not look at the fruit itself, but their eyes are fixed upon the root of the tree. They seem to consider that the advent of the Promised Prophet must of necessity be through Jesse, who is the father of David. Therefore from the point of view of the Jews, the promised 'rod' has not yet appeared from the 'stem' of Jesse. But the Christians, in order to do away with the Jewish expectations of the appearance of the Promised One, have endeavoured to graft the ancestry of Jesus to the stem of David.

Both graftings of the 'rod' and 'stem' with the ancestry of Jesus through David, are examples of deceit to the eyes in one case and contrary to reason in the other. Neither the 'rod' of Jesse has sprouted forth up to the present, nor has the attachment of ancestry borne that fruit, whose taste and beauty may be discerned in the prophecy. Paul in the Acts¹³ has uselessly pointed out this. This prompts us to prove that Jesus was not the promised 'rod', but he, Jesus, was the last branch of the fig tree, who envisaged its becoming fruitless and drying from the roots.¹⁴ Jesus did not receive the perfect teachings and law as mentioned in the prophecy, nor did he obtain that kingdom which was mentioned by the Prophet Isaiah in his prophecy.

Be not misled by the name 'Jesse'

The Jewish scholars, and following in their footsteps the Christians, hold that 'Jesse' refers to the father of David, and, limiting the children of Jesse to David as the only son, they have concluded that the promised one was to be

13. Acts, 13 : 22–23.

14. Matthew, 21 : 19; Mark, 11 : 20.

from the progeny of David. On the contrary, from Samuel¹⁵ it is proved that apart from David, Jesse had other sons, and from Chronicles it is evident that Prophet David was the seventh son of Jesse.¹⁶ David also had sisters, and from among the sisters, one of them, Abigail, was married to Jether the Ishmaelite.¹⁷ If one were to accept that Jesse refers to the father of David, then the rod that came forth was Amasa, who was Jether the Ishmaelite's son. Therefore, the interpretation of the rod of Jesse is the progeny of his daughter, the clan Bani Isma'il, in which the Holy Prophet Muhammad (peace be upon him) was born. If it were assumed that from the 'rod' of Jesse, Prophet David and his progeny were intended, then instead of Jesse the prophecy should have been like this: "From the stem of David a rod shall appear!" because David is more prominent in the Bible than his father, Jesse. Instead of being associated with David, the rod is associated with Jesse, which elucidates that David has no relation with the rod. In fact, that rod of Jesse is meant which appeared in the Ishmaelites through his daughter.

'Jesse' is a contraction of 'Ishmael'

If learned scholars from among the Jews and the Christians do not accept our interpretation as above, we would then invite them towards another fact, that Jesse is not the father of David but, on the contrary, Jesse is a contraction for Ishmael. It is customary with the Hebrew Bible that long names are written in a contracted form, and among the abbreviations Jesse is given as the abbreviated name of Ishmael (*Yishma'el*). With reference to abbreviations, it is stated in the *Encyclopaedia Biblica*:

"Other abbreviations having the ending in *i* or *ai*, the first part of the name being sometimes more violently contracted ... Thus we find ... Jesse for Ishmael."¹⁸

In this very encyclopaedia, under the entry 'Jesse' it is stated:

"Jesse; contracted from Ishmael."¹⁹

In other words, Jesse is the contraction or abbreviation of Ishmael. Therefore the words of the prophecy ought to have been thus: "From the stem of Ishmael there shall come forth a rod." From these bases, this great and remarkable prophecy was fulfilled in the person of the Prophet Muhammad, both literally and figuratively. Glory be to God!

15. 1 Samuel, 16 : 1.

16. 1 Chronicles, 2 : 13–17.

17. *Ibid.*, 2 : 17.

18. T. K. Cheyne, *Encyclopaedia Biblica*, art. 'Names': No. 52.

19. T. K. Cheyne, *Encyclopaedia Biblica*, art. 'Jesse'.

3. Third Tidings of the Prophet Isaiah: One banner for the whole of humanity, and the mention of ‘Madina’

“In that day the root of Jesse shall stand as an ensign to the peoples; him shall the nations seek, and his dwellings [AV: *rest*] shall be glorious. In that day the Lord will extend his hand yet a second time to recover the remnant which is left of his people, from Assyria, from Egypt, from Pathros, from Ethiopia, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. He will raise an ensign for the nations, and will assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth.”²⁰

Of the ‘rod’ of Jesse (Ishmael) in regard to whom we have made mention, the Prophet Isaiah says that to gather all people together, he, the rod, shall be the ensign or banner. Nations shall seek him, and his resting place shall be glorious. For people of all races, Muhammad the Prophet (may peace be upon him) is *the* Prophet, and it is only under his banner that races and communities have gathered together, and God willing, shall continue to so gather. Islam has absorbed into its fold people from all religions and will continue to absorb them. “And his rest shall be glorious”²¹ — the dignity of the mausoleum of the Prophet Muhammad is this-wise, that no one dare raise his voice near it. Visitors to Madina can witness this great spectacle. Muslims were ordered:

“O you who believe! raise not your voices above the Prophet’s voice.”²²

In the observance and performance of this direction, not only in the life of the Prophet Muhammad was ever any voice raised, but even after his demise none may dare speak aloud within the precincts of his mausoleum. Such silence and serenity would not be found even in palaces of great Emperors.

20. Isaiah, 11 : 10–12.

וְהָיָה בַּיּוֹם הַהוּא שֵׁרֶשׁ יִשְׂרָאֵל עֹמֵד לְנֶס עַמִּים אֵלָיו גּוֹיִם
יִדְרְשׁוּ וְהָיְתָה מְנוּחָתוֹ כְּבוֹד: וְהָיָה | בַּיּוֹם הַהוּא יוֹסִיף אֶדְנִי |
שְׁנִית יָדוֹ לְקִנּוּת אֶת-שָׂאֵר עַמּוֹ אֲשֶׁר-יִשְׂאָר מֵאֲשׁוּר וּמִמִּצְרַיִם
וּמִפְתָּרוֹס וּמִכּוּשׁ וּמִעִלָּם וּמִשְׁנַעַר וּמִחֲמַת וּמֵאֵי הַיָּם: וְנָשָׂא נֶס
לְגוֹיִם וְאָסַף נְדָחֵי יִשְׂרָאֵל וּנְפֻצּוֹת יְהוּדָה יִקְבֹּץ מֵאַרְבַּע כְּנָפוֹת
הָאָרֶץ:

21. *Ibid.*, 11 : 10. “Rest” is the Authorised Version.

22. The Quran, 49 : 2.

The second sign: the assembling of the scattered and outcast of Israel under the ensign of Islam

“In that day the Lord will extend his hand yet a second time to recover the remnant which is left of his people, from Assyria, from Egypt, from Pathros, from Ethiopia, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. He will raise an ensign for the nations, and will assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth.”²³

The prophecy contained in these verses appears in the Holy Quran, on the fulfilment thereof the world bears witness. God, addressing the people of Israel, says in the Holy Quran:

“But when the latter promise came to pass, We brought you all rolled up.”²⁴

And it came to pass that the lost or misguided people of Israel who had dispersed into Assyria, Egypt, Cush, Pathros (Southern Egypt) etc., rallied to the ensign of the Prophet Muhammad and became Muslims:

“... and will assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth.”²⁵

The scattered and the outcast of Israel who had settled in Afghanistan and Kashmir, and who had come under the influence of the Hindu faith, were again gathered together by the Holy Prophet Muhammad or his disciples, and these ‘scattered and outcast of Israel’ are today within the fold of Islam, which was the faith of the Prophets Abraham, Isaac and Ishmael. In the West, the Israelites from Egypt, Palestine and Arabia accepted Islam, but the whole of the Israelites in Afghanistan and Kashmir became Muslims, and in this wise, from the four corners of the earth, the Israelites were brought within the fold of one faith. The glad tidings of the Prophet Isaiah, who had prophesied some 740 years before the birth of Christ, ultimately found fulfilment at the hands of Islam.

**4. The Prophet Isaiah’s Fourth Tidings:
Prophecy concerning Arabia**

“Indeed there was a sign for you in the two hosts which met together in encounter — one party fighting in the way of Allah and the other disbelieving, whom they saw twice as many as themselves

23. Isaiah, 11 : 11–12.

24. The Quran, 17 : 104.

25. Isaiah, 11 : 12.

with the sight of the eye. And Allah strengthens with His aid whom He pleases. There is a lesson in this for those who have eyes.”²⁶

The sign to which the attention of the people of Israel is drawn, in the verses quoted above, is recorded in the Book of Prophet Isaiah as follows:

“The oracle concerning Arabia. In the thickets in Arabia you will lodge, O caravans of Dedanites. To the thirsty bring water, meet the fugitive with bread, O inhabitants of the land of Tema. For they have fled from the swords, from the drawn sword, from the bent bow, and from the press of battle. For thus the Lord said to me, ‘Within a year, according to the years of a hireling, all the glory of Kedar will come to an end; and the remainder of the archers of the mighty men of the sons of Kedar will be few; for the Lord, the God of Israel, has spoken.’ ”²⁷

The first sign in these tidings: the tidings have direct connection with the country known as Arabia

In this prophecy, the *Hijra* (migration) of the Prophet Muhammad is mentioned in unmistakable terms, and for this reason the caption thereof is “The oracle concerning Arabia.” In other words, the land upon which the great religious revolution will occur shall be Arabia, and all and whatever was to transpire there was made known to Isaiah in advance, so that he may warn the Children of Israel. How clear and lucid is the prophecy, but the hearts of the Children of Israel had hardened, so they did not pay heed to it.

The second sign: an address to the Arabian nation

“In the thickets in Arabia you will lodge, O caravans of Dedanites.”²⁸

Dedanim or Dedan was from among the descendants of Ham, who was a son of Prophet Noah, that is: Cush was the son of Ham, and Raamah the son of

26. The Quran, 3 : 13.

27. Isaiah, 21 : 13–17.

מִשָּׂא בַעֲרָב בַּעֲרָב תִּלְיִנוּ אֲרָחוֹת דְּדָנִים: לְקִרְאָת צִמָּא הַתִּיּוֹ
מִים יִשְׁבִּי אֶרֶץ תִּימָא בְּלַחְמוֹ קִדְמוֹ נִדְד: כִּי־מִפְּנֵי חֲרָבוֹת נִדְדוּ
מִפְּנֵי | חֲרָב נְטוּשָׁה וּמִפְּנֵי קֶשֶׁת דְּרוּכָה וּמִפְּנֵי כֶבֶד מִלְחָמָה:
כִּי־לֹא אָמַר אֲדֹנִי אֵלַי בַּעֲד שָׁנָה כְּשֶׁנִּי שְׂכִיר וְכָלָה כָּל־פְּבוֹד
קֶדֶר: וְשָׂאֵר מִסִּפְר־קֶשֶׁת גְּבוּרִי בְנֵי־קֶדֶר יִמְעָטוּ כִּי יִהְיֶה
אֱלֹהֵי־יִשְׂרָאֵל דֹּבֵר:

28. *Ibid.*, 21 : 13.

Cush, and Dedan or Dedanim was the son of Raamah.²⁹ From this it would appear that a branch of the progeny of Ham, who was a son of Noah, had settled in Arabia, for Arabia is known as the Eastern Cush and 'Ethiopia' in Africa as the Western Cush. One of the wives of the Prophet Moses was a woman of Cushite Arabia.³⁰ These people are told that their tribes would have settled in Arabia when this happening shall occur. The people of Arabia are of two divisions: '*arab al-āriba*', being the earliest inhabitants who are the offspring of Prophet Noah; and '*arab al-musta'riba*', being those that came to Arabia later and settled there, as progeny of Ishmael, or his brothers the sons of Keturah.³¹ This, therefore, is the second sign, which indicates how the prophecy leads us and in what direction.

If the name Dedan or Dedanim is not treated as a proper noun, then the literal meaning of the word is: 'people who would be leading forward' or 'world leaders', or the community which is to be the spiritual leader of the world. They are, therefore, the people to whom this sign is addressed.

The third sign: the community of Tema ordered to welcome those that have taken refuge

"To the thirsty bring water, meet the fugitive with bread, O inhabitants of the land of Tema."³²

Tema is the name of one of the sons of Prophet Ishmael; his progeny inhabited the locality of Madina, or "in the North of the Hijāz"³³. The literal meaning of this name is: 'the land of the southern or left hand'. Therefore, the people of Madina are ordered that they should take bread and water for those who have migrated (the refugees). This is an undoubted fact, that the Prophet Muhammad migrated from Makka and sought refuge in Madina; and the whole of Madina met the Prophet with water and bread, and welcomed him. There is no other incident in the history of the whole world, that any other prophet, after migrating, had reached the land of Tema, and the people of Tema welcomed him most warmly.

The fourth sign: the oppressive condition of those who migrated

"For they have fled from the swords, from the drawn sword, from the bent bow, and from the press of battle."³⁴

29. Genesis, 10 : 6–7.

30. She was the daughter of Jethro. Exodus, 2 : 21.

31. Genesis, 25 : 4; 1 Chronicles, 1 : 32.

32. Isaiah, 21 : 14.

33. *Encyclopaedia Biblica*, art. 'Ishmael': 4. Nebaiioth, etc., (6) Tema.

34. *Ibid.*, 21 : 15.

From this it is manifest that those who fled are not the oppressors, but on the contrary, they are the oppressed. The enemy had come forth to annihilate and wipe them out from the earth. To protect their lives, and for the freedom of faith and religion, they left their homes and took refuge. So, through the medium of a great prophet, the Israelites were pre-warned to sympathise with them; it was a direction of the elders of the Israelites. There is no other tyranny exceeding that which was perpetrated against the Holy Prophet Muhammad, who was the ardent well-wisher of the community and the country; he who sought to take the country from its depths of degradation and raise it to the pinnacle of civilization; he who was renowned for his piety and honesty; and it was this man against whom the people under discussion had drawn swords to annihilate him. Therefore, the God of Israel had informed them of this tyrannical happening beforehand, so that they, the Israelites, do not fall into error in not recognizing this great benefactor.

The fifth sign: the oppressors vanquished in a short time

“And surely they purposed to unsettle you (O Muhammad) from the land that they might expel you from it, and then they will not remain after you but a little.”³⁵

Regarding this event, which was made known to the Prophet Muhammad as a prophecy, Isaiah had also given these tidings some fifteen centuries earlier:

“For thus the Lord said to me, ‘Within a year, according to the years of a hireling, all the glory of Kedar will come to an end; and the remainder of the archers of the mighty men of the sons of Kedar will be few; for the Lord, the God of Israel, has spoken.’ ”³⁶

The Holy God of Israel who directs others to show compassion to the oppressed and to welcome these exalted people who are victims, because there was no greater virtue than this, how can He Himself remain silent regarding these oppressors? For this reason He intimated that after the migration (*hijra*) the oppressors shall be encompassed by wrath. And it was this, that the whole grandeur of Kedar will be lost within a year according to the years of the hireling. Kedar is the name of a son of Prophet Ishmael, whose progeny settled in the Hejaz. These were the people who were the worst enemies of the Prophet Muhammad. Therefore, it was stated that in one year after the migration their grandeur and splendour will be lost. In the famous battle of Badr, which was fought against the Prophet Muhammad after a year of the migration, the glory and splendour of Kedar was dissipated, and the fame of their archers was reduced to dust, and their brave

35. The Quran, 17 : 76.

36. Isaiah, 21 : 16–17.

were slain. How great is this sign that found fulfilment! Within one year, according to the decree of God, the power and strength of the people of Kedar were lost. Elsewhere the Holy Quran has made mention of this prophecy in the words that follow:

“Say to those who disbelieve: you shall be vanquished, and driven together to hell; and evil is the resting-place.”³⁷

And about this decisive battle it has been prophesied again:

“Or say they: we are a host allied together to help each other? Soon shall the hosts be routed, and they will show their backs. Nay, the hour is their promised time, and the hour is most grievous and bitter.”³⁸

The Prophet Isaiah, fifteen hundred years previously, had mentioned that all their grandeur will be lost, and the brave of Kedar shall be reduced in number; that their claim to archery shall be of no avail. And in the Prophet Muhammad, who repeated these words of the Prophet Isaiah before the incident, the world had witnessed that this prophecy found fulfilment, almost word for word. As to who are the people of Kedar according to the Bible, it is written in the *Encyclopaedia Biblica* that Kedar:

“is invariably described as a desert people in the full sense of the term. ... Once, in an inscription of Ašur-bāni-pal, the name is used even as a synonym of Arabia.”³⁹

For the seekers of truth, the following five points of this prophecy are worthy of serious consideration:

1. The prophecy is related to Arabia.
2. The Arabian race is addressed.
3. The people of Tema, i.e., the people of Madina, are commanded to welcome those who have fled.
4. Those who fled are oppressed in the extreme.
5. The oppressors disintegrate after only one year from the flight.

These five very essential facts fit in only in one historic happening, and that is the flight of the Prophet Muhammad from Makka to Madina, and the collapse after one year of the power of the sons of Kedar.

37. The Quran, 3 : 12.

38. *Ibid.*, 54 : 44 – 46. See Bukhari, 56 : 89.

39. T. K. Cheyne, *Encyclopaedia Biblica*, art. ‘Ishmael’: 4. Nebaioth, etc.

5. Fifth Prophecy of the Prophet Isaiah

“... but a mercy from your Lord that you may warn a people to whom no warner came before you, that they may be mindful.”⁴⁰

This verse of the Holy Quran conforms with the Prophet Isaiah's following prophecy:

“Whom will he teach knowledge, and to whom will he explain the message? Those who are weaned from the milk, those taken from the breast?”⁴¹

From this verse it is alluded that they shall be inheritors of wisdom and knowledge of the Divine, who will be weaned from their milk and who have been separated from the breasts. These are the people of Arabia. In the Arabic language, Makka is derived from *mak*, which means the sucking of milk from mother's breast. And Makka means 'mother', for this reason that it nourishes its children with its milk. Makka from time immemorial was like a mother to the Arabs, but because of idolatry this community was deprived of this 'milk'. And because of the spiritual and Divine nourishment of 'milk' this Makka was also named *Umm-ul-Qurā*, meaning 'mother of towns'. After this, the children of Israel also deprived this community of the milk of their inspired scriptures, and in their books referred to this community as wild and uncivilized and looked towards them with hatred. The first sign in this prophecy is that the promised Prophet is such a one who shall be raised in such a community or that he shall teach wisdom and knowledge to such a community which, for a great length of time, has been cut off from Divine inspiration. And it is an accepted fact that among the Arabs no prophet had come and they were a community without guidance.

The second sign: the revelation of the Holy Quran will not be in one single period of time

“And it is a Quran We have made distinct, so that you may read it to the people by slow degrees, and We have revealed it in portions.”⁴²

In connection with this verse the Prophet Isaiah had stated:

40. The Quran, 28 : 46.

41. Isaiah, 28 : 9.

אַת־מִי יוֹרֵה דַעַה וְאַת־מִי יֵבִין שְׁמוּעָה גְּמוּלִי מִחֶלֶב עֵתִיקִי
מִשְׁדִּים:

42. The Quran, 17 : 106.

“For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.”⁴³

Of all the Divinely inspired Scriptures, the Holy Quran is the only Scripture regarding which it can be proved, historically, that portions thereof were revealed at different times and in different places. Commandment after commandment, and law after law, was revealed continuously during a period of twenty-three years. And its revelation was piecemeal, some here and some elsewhere, some parts being revealed at Makka and others at Madina, some on journey while others in the wilderness; therefore, as regards its revelation, it did not come altogether at once, nor in one place, like the Torah, but according to the prophecy of Isaiah, the Holy Quran was revealed piecemeal and at different times and places, “here a little, there a little.”

The third sign: the language of the law shall be Arabic

“And surely this is a revelation from the Lord of the worlds. The Faithful Spirit has brought it on your heart (O Muhammad) that you may be a warner, in plain Arabic language. And surely the same is in the Scriptures of the ancients. Is it not a sign to them that the learned men of the Children of Israel know it?”⁴⁴

In this connection Prophet Isaiah said:

“Nay, but by men of strange lips and with an alien tongue the Lord will speak to this people.”⁴⁵

From this prophecy of Isaiah it appears that the language of this law will be alien not only for the Israelites but also for the prophets of the Israelites, and that the language shall be of the rustic. The original word used for the description of this language is *la'age[-saphah]* (לַעֲגִי-שָׁפָה) which means ‘rural’. The translators of the Bible have translated this word as ‘of the lips of wild-like people’. The meaning of the root-word from *la'age[-saphah]* is rural, rustic or villager. The word for ‘tongue’ in “alien tongue” is *lashon* (לָשׁוֹן). In fact it is an Arabic word *lisān* from the root *lasan* and it means eloquent and clear language, hence it is in this very verse of the Quran *bi-lisān-in ‘arabī-in mubīn*, i.e., in plain Arabic speech. According to this

43. Isaiah, 28 : 10.

כִּי צֹר לְצֹר צֹר לְצֹר קוֹ לְקוֹ קוֹ לְקוֹ זְעִיר שָׁם זְעִיר שָׁם

44. The Quran, 26 : 192–197.

45. Isaiah, 28 : 11.

כִּי בִלְעֲגִי שָׁפָה וּבִלְשׁוֹן אַחֶרֶת יִדְבֹר אֶל-הָעָם הַזֶּה

interpretation, the meaning of the verse would be that he would be a villager and illiterate, and he would speak to people in an alien tongue, not known to the Israelites. The Holy Quran states that this sign is already mentioned in previous scriptures, i.e., that the language shall be different from that of the children of Israel, and it is a fact that it is in Arabic.

The fourth sign: That Book will redeem the people

“Those who follow the Messenger-Prophet, the *Ummi* (illiterate), whom they find mentioned in the Torah and the Gospel. He enjoins them good and forbids them evil, and makes lawful to them the good things and prohibits for them impure things, and removes from them their burden and the shackles which were on them. So those who believe in him and honour him and help him, and follow the light which has been sent down with him — these are the successful.”⁴⁶

The Prophet Isaiah states:

“... to whom he has said, ‘This is rest; give rest to the weary; and this is repose’; yet they would not hear.”⁴⁷

The Promised Prophet is described as indicating to them the benefit of this law and teaching, that it shall refresh the weary and relieve the burdened ones. Thereafter Isaiah has expressed regret over those who did not heed his words.

The fifth sign: the Book shall be given to an *ummī* (unlettered)

“And some of them are illiterate; they know not the Book but only from hearsay (*illā amānīya*), and they do but conjecture.”⁴⁸

In this verse of the Holy Quran mention is made of one group of the Jews, and in the verse preceeding it, there is mention of another group. The first group is that of the learned who know the Torah, but conceal such parts of it as have prophecy concerning the Prophet Muhammad. The other group consists of those who do not know the book, but entertain false presumptions and hopes about the advent of the Promised Prophet. With regard to these two groups of the Israelites, the Bible makes mention in this wise:

46. The Quran, 7 : 157.

47. Isaiah, 28 : 12.

אֲשֶׁר | אָמַר אֲלֵיהֶם זֹאת הַמְּנוּחָה הַנִּיחוּ לְעַיִן יְזֹאת הַמִּרְגָּעָה וְלֹא
אָבְרָא שְׁמוֹעַ:

48. The Quran, 2 : 78.

“And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, ‘Read this,’ he says, ‘I cannot, for it is sealed.’ And when they give the book to one who cannot read, saying, ‘Read this,’ he says, ‘I cannot read.’ And the Lord said: ‘Because this people draw near with their mouth and honour me with their lips, while their hearts are far from me, and their fear of me is a commandment of men learned by rote ...’”⁴⁹

In the foregoing prophecy, mention is made of the vision which was shown to the children of Israel regarding their second glory, by their acceptance of the Prophet Muhammad, and thus attaining honour and glory after their troubles and degradations. Regarding the true interpretation of the meaning of the vision, both the learned of the Jews and the masses remained unaware; the learned among them because they made the excuse that the Book was sealed or ambiguous, and the masses for the simple reason that they were unable to understand the book. Addressing the Jews in this regard, God says that:

“Because this people draw near with their mouth and honour me with their lips, while their hearts are far from me ...”⁵⁰

The Holy Quran has referred to this prophecy in its own words: *illā amānīya* (“only from hearsay”) which indicate that ‘they endeavour to get closer to Me with lip service, but their hearts are miles away from Me’. However, this Book of God shall be read, although it seemed to the learned of the Jews as though it were sealed, and also to their masses it were hidden, but one *ummī* (unlettered), in spite of his being uneducated, shall read it to them. Prophet Isaiah has stated this in chapter 29 as follows:

“In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see.”⁵¹ The meek shall obtain fresh joy in the Lord, and the poor among men shall exult in

49. Isaiah, 29 : 11–13.

וְתִהְיֶה לָכֶם חֲזוֹן הַכָּל כְּדִבְרֵי הַסֵּפֶר הַחֲתוּם אֲשֶׁר-יִתְּנוּ אֹתוֹ
אֶל-יֹדְעֵי הַסֵּפֶר לֵאמֹר קְרֹא-נָא זֶה וְאָמַר לֹא אוֹכֵל כִּי חֲתוּם הוּא:
וְנִתַּן הַסֵּפֶר עַל אִשָּׁר לֹא-יָדַע סֵפֶר לֵאמֹר קְרֹא-נָא זֶה וְאָמַר לֹא
יָדַעְתִּי סֵפֶר: וַיֹּאמֶר אֲדֹנָי יֵעָן כִּי נִגַּשׁ הָעָם הַזֶּה בִּפְּיָם וּבִשְׁפָתָיו
כִּבְדוּנִי וְלִבּוֹ רָחֵק מִמֶּנִּי וְתִהְיֶה יִרְאַתָם אֹתִי מִצִּנּוֹת אֲנָשִׁים מְלֻמָּדָה:

50. *Ibid.*, 29 : 13.

51. The learned of the Jews are referred to as deaf and their illiterate as blind.

the Holy One of Israel. For the ruthless shall come to nought and the scoffer cease, and all who watch to do evil shall be cut off.”⁵²

What mercy and forbearance has been shown by the Holy Quran towards the poor and the needy is not hidden. Its principles and its pillars, all bear testimony to this fact. Apart from this it is evident that all the oppressors of the Prophet Muhammad were annihilated, and those that derided Islam came to nought, and the Holy Quran became successful. The whole of the prophecy, which had remained sealed to the learned of the Jews as well as to their masses, was read and explained to them by an *ummi*. Some reference in regard to this is made in the Revelation of John.⁵³

This prophecy was not only read and explained by the Prophet Muhammad, but it is indelibly written on the pages of time, and which may also be read by the deaf and the blind of the Jews. Now, therefore, the salvation and honour of the children of Israel depend upon their allegiance to the Prophet Muhammad and to the Book, the Holy Quran, the signs whereof have already been referred to.

6. The Sixth Tidings of Isaiah: Reference to Makka and the Ka'ba

“Certainly the first house appointed for men is the one at Bakkah, blessed and a guidance for the nations. In it are clear signs: the place of Abraham; and whoever enters it is safe; and pilgrimage to the House is a duty which men owe to Allah — whoever can find a way to it. And whoever disbelieves, surely Allah is above need of the worlds. Say: O people of the Book, why do you disbelieve in the messages of Allah? And Allah is a witness of what you do. Say: O people of the Book, why do you hinder those who believe from the way of Allah, seeking to make it crooked, while you are witnesses? And Allah is not heedless of what you do. O you who believe, if you obey a party from among those who have been given the Book, they will turn you back as disbelievers after your belief. And how can you disbelieve while to you are recited the messages

52. Isaiah, 29 : 18–20.

וְשָׁמְעוּ בַיּוֹם-הַהוּא הַחֲרָשִׁים דְּבָרֵי-סֵפֶר וּמֵאֲפֶל וּמִחֹשֶׁךְ עֵינַי
עוֹרִים תִּרְאֶינָהּ: וַיִּסְפּוּ עֲנוּיִם בִּיהוָה שְׂמֵחָה וְאֲבִיּוֹנֵי אָדָם בְּקִדּוֹשׁ
יִשְׂרָאֵל יִגִּילוּ: כִּי-אֶפֶס עָרִיץ וְכָלָה לֶץ וְנִכְרְתוּ כָל-שֹׁקְדֵי אֶזְרָא:

53. Revelation, 5 : 1–9.

of Allah, and among you is His Messenger? And whoever holds fast to Allah, he indeed is guided to a right path.”⁵⁴

In regard to this the Prophet Isaiah says:

“... therefore thus says the Lord God, ‘Behold, I am laying in Zion for a foundation a stone, a tested stone, a precious cornerstone, of a sure foundation: ‘He who believes will not be in haste.’ And I will make justice the line, and righteousness the plummet; and hail will sweep away the refuge of lies, and waters will overwhelm the shelter.’ ”⁵⁵

In the foregoing prophecy, the following eight points are worth considering, namely:

1. That one foundation shall be laid by God.
2. That this edifice shall be in Zion.
3. In this edifice there is one stone which is not new, but that it is a tried and tested stone.
4. That it is the headstone or the last stone of the edifice.
5. That the stone is precious and is of sure foundation.
6. That he who believes in that stone shall not be put to shame.
7. That the purpose of this foundation stone is to judge people with righteousness and by means of the right path.
8. The refuge of liars (rejectors) shall be swept away.

The laying of the foundation

When this prophecy was made, Jerusalem had already been built. From the words of the prophecy it appears that it is in regard to another foundation, which is to be laid by God, or by His command, and that despite strong opposition, the edifice will be built, which in effect means that God Himself has built it. The building of the Ka'ba was after the lapse of some 1,250 years from the time of Prophet Isaiah. Jerusalem was built some 250 years before the time of Prophet Isaiah, and for this reason Christians have interpreted the meaning of the ‘stone’ as referring to Christ. On this question we shall discuss at a later stage whether this applies to Prophet Jesus or to the Prophet Muhammad.

54. The Quran, 3 : 96 –101.

55. Isaiah, 28 : 16 –17.

לְכֵן כֹּה אָמַר אֱלֹהֵי יְהוָה הִנְנִי יֹסֵד בְּצִיּוֹן אֶבֶן אֶבֶן בְּחֵן פֶּתֶן יִקְרָת
מוֹסֵד מוֹסֵד הַמַּאֲמִין לֹא יִחְיֶשׁ: וְשִׁמְתִּי מִשְׁפָּט לְקוֹ וְצִדְקָה
לְמִשְׁקֶלֶת וְיֵעָז בָּרֶד מִחֶסֶד כָּזָב וְסִתֵּר מִיָּם יִשְׁטָפוּ:

The significance of Zion

Şiyyon or Zion is also called the Dome of David, which is in Jerusalem. The root of this word is *şayah* in the Hebrew language, which means 'dry', and *şiyyon* means dry or desert land. For the reason that the *Şiyyon* of Jerusalem had already been built, it cannot therefore mean to refer to this old Zion, but it means the *şiyyon* or the desert and dry land of Arabia. On this basis the meaning of the verse is that: 'in the desert land (of Arabia) I will place a stone'. Apart from this evidence based on the meaning of a word, we also note that there are two 'Jerusalems' according to the Bible: one new and the other old. Therefore the word 'Jerusalem' has been written in the dual form *Yerushalayim* in the Hebrew version of the Bible in the Song of Solomon,⁵⁶ as we mentioned in the last chapter.

In the Epistle of Paul, he writes:

"But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering."⁵⁷

And this is the Jerusalem of Hagar (Hajira).⁵⁸

Therefore, the Jerusalem that descended from heaven and was known as the second house of God has also a Mount Zion. As there are two Jerusalems, there are two Zions also. In the Revelation of John, reference is made to the second Jerusalem. It is as follows:

"He who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven, and my own new name."⁵⁹

Again:

"And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband."⁶⁰

And again:

"And in the Spirit he carried me away to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God".⁶¹

56. Song of Solomon, 5 : 16.

58. Galatians, 4 : 25.

60. *Ibid.*, 21 : 2.

57. Hebrews, 12 : 22.

59. Revelation, 3 : 12.

61. *Ibid.*, 21 : 10.

The Promised Zion

The Prophet Isaiah himself refers to this Zion in these words:

“Awake, awake, put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city; for there shall no more come into you the uncircumcised and the unclean. Shake yourself from the dust, arise, O captive Jerusalem; loose the bonds from your neck, O captive daughter of Zion.”⁶²

These signs concerning Zion and Jerusalem do not appear to resemble any other place except Makka, for the following reasons:

1. Zion discarded its garment of idolatry and garbed itself with the raiment of the Unity of God. This sign is exemplified in the Ka'ba alone.
2. The entry of the unclean (i.e., idolators) and the uncircumcised into Zion was prohibited. But the old Jerusalem contains a population of the circumcised and the uncircumcised and the idolators, which they have for long inhabited and they will continue to so inhabit.

Mention is made elsewhere about this new Zion in these words:

“It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised above the hills; and all the nations shall flow to it”.⁶³

People of all nations proceed towards, or flow to, this Zion which is present in Makka. It is from thence that a perfect code of laws emanated, which gives equality to all the people and races of the whole world!

From these signs given in the above references, namely, the heavenly Jerusalem, the new Jerusalem, the uncircumcised not being permitted in it, and all nations flowing into it, it is clear that ‘old’ Jerusalem or Zion is not meant but that it is the Jerusalem of Arabia, namely Makka, which according to Paul is the Jerusalem of Hagar. This is in the desert land or Arabia. From this new Jerusalem and Zion, the laws of God and His words emanated, which judged the nations and granted equality to all.

In the verse under discussion, about the laying of a stone in Zion, it means the laying of the foundation of a new religion. According to the accepted Christian belief, no law or teaching was revealed to Jesus. Therefore he cannot truly represent the prophecy.

62. Isaiah, 52 : 1–2.

63. *Ibid.*, 2 : 2.

It is a tried and tested stone

We have just discussed that the meaning of the laying of a stone in Zion is the founding of a new religion. The religion of Islam is a tried and tested stone, for it is the collection of all truths propounded by all religions. It is not a new stone. Prophets of different times and lands observed principles that had been tried by them, and the collection of these principles is *the religion of Islam*. In this manner the 'stone' truly is not new, but it is a 'stone' tried and proved by different prophets. No other religion can claim itself as having been a tried religion. Assuredly, that which comes last is the one that may claim to have been tried and tested.

The corner headstone

In the Hebrew language, the word is *rosh pinnah* which denotes 'corner-stone', but in the lexicons meanings assigned to it include that stone, whether in the city, a building or tower, which protects all other stones.⁶⁴ In Zephaniah, it is used to mean the stone of protection of the people.⁶⁵ Apart from these meanings, it has also been used to refer to the 'chief of all' and 'protector of all'.⁶⁶ On the bases of these meanings, the 'cornerstone' or the 'stone of protection for religions and prophets' is the Prophet Muhammad and the religion of Islam which verified all the prophets and all the religions. Therefore, the Prophet Muhammad is the last of the prophets and Islam the last of religions, the protectors of the edifice of the prophets and the bastion of religions. This is why it is "a precious cornerstone, of a sure foundation".

"He who believes in him will not be put to shame"⁶⁷

Any person who believes in one or more of his own national prophets, and considers prophets of other nations as false, he shall be ashamed on the day of the union of nations. But he who believes in the Prophet Muhammad or in the religion of Islam, he will never be ashamed because of his belief in all the prophets. A person, be he a Hindu, Parsee, Jew or Christian, who considers that one or more prophets have appeared in his community but that the prophets of the rest of the world were false, he cannot raise his head in the comity of nations and religions. But a Muslim, who accepts all prophets, will never be put to shame in any such gathering or congregation.

64. 2 Kings, 14 : 13; Jeremiah, 31 : 40; 1 Kings, 7 : 34; Job, 38 : 6; 2 Chronicles, 28 : 24, 26 : 15.

65. Zephaniah, 3 : 6.

66. Judges, 20 : 2; 1 Samuel, 14 : 38; Isaiah, 19 : 13; Zechariah, 10 : 4.

67. 1 Peter, 2 : 6, quoting Isaiah, 28 : 16. In the RSV, the words used in Peter are: "will not be put to shame", as given above, and in Isaiah: "will not be in haste". In the *Septuagint Version of the Old Testament, with an English Translation*, as published in London by Samuel Bagster and Sons, the words used in Isaiah are: "shall by no means be ashamed".

Which religion is on the right path

“And I will make justice the line, and righteousness the plummet”.⁶⁸

In this prophecy the Hebrew word *qaw* is applied to that straight line with which something is measured, or by which the breadth of a thing may be known. The meaning of ‘making justice the line’ is that true religion is such a standard that whosoever will measure out, he will be saved, or will deserve salvation. And whosoever shall not so measure out according to it, he will be rejected. The Holy Quran, referring to this prophecy, states:

“And whoever holds fast to Allah, he indeed is guided to a right path.”⁶⁹

Righteousness the plummet

In this the Hebrew word for plummet is *mishqelet*, which means that which is used for weighing. In Arabic it is *mithqāl*. In other words, that which fails the standard of Islam, it shall be rejected because at that time all the religions of the world will be ‘weighed’ according to this ‘plummet’.

The end of the opponents

“... and hail will sweep away the refuge of lies, and waters will overwhelm the shelter.”⁷⁰

On the advent of Islam, all places of refuge which had been built to evade the weighing on the scale of Truth, fell down and the great flood of righteousness took away all the false supports. All the dogmas and means of atonement which people had wrongly believed to be the castles of protection, fell and were swept away by the teachings of Islam.

In these prophecies there is one thing deserving of special attention; it is that the signs of the truth of the Prophet Muhammad are not related to ordinary events of life, but are such that they can be judged by knowledge in every age. There is no prophecy here like those put forward about Jesus, such as that a virgin shall be with child, there shall be a pestilence, there shall be a cry in the wilderness, God called his first-born from Egypt, etc. All these things have their times and limits, and there is the fear of fact being mixed with fiction. But in regard to the prophecies concerning the Prophet Muhammad, these may be tested at all times.

68. Isaiah, 28 : 17.

69. The Quran, 3 : 101.

70. Isaiah, 28 : 17.

7. Seventh Prophecy of the Prophet Isaiah

“And when Abraham said: My Lord, make this city secure, and save me and my sons from worshipping idols. My Lord, surely they have led many men astray. So whoever follows me, he is surely of me; and whoever disobeys me, Thou surely art Forgiving, Merciful. Our Lord, I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord, that they may keep up prayer; so make the hearts of some people yearn towards them, and provide them with fruits; haply they may be grateful.”⁷¹

The Prophet Isaiah says:

“You will see no more the insolent people, the people of an obscure speech which you cannot comprehend, stammering in a tongue which you cannot understand. Look upon Zion, the city of our appointed feasts! Your eyes will see Jerusalem, a quiet habitation, an immovable tent, whose stakes will never be plucked up, nor will any of its cords be broken. But there the Lord in majesty will be for us a place of broad rivers and streams, where no galley with oars can go, nor stately ship can pass. For the Lord is our judge, the Lord is our ruler, the Lord is our king; he will save us. Your tackle hangs loose; it cannot hold the mast firm in its place, or keep the sail spread out. Then prey and spoil in abundance will be divided; even the lame will take the prey. And no inhabitant will say, ‘I am sick’; the people who dwell there will be forgiven their iniquity.”⁷²

Parts of the prophecy

1. The House of God is located among such people whose tongue is not of the Children of Israel but of foreigners (that is Arabic).

71. The Quran, 14 : 35–37.

72. Isaiah, 33 : 19–24.

אֶת-עַם נֹעֵז לֹא תִרְאֶה עִם עֲמֻקֵּי שְׁפָה מִשְׁמוֹעַ נִלְעַג לְשׁוֹן אֵין
בִּינָה: חֲזָה צִיּוֹן קָרִית מוֹעֲדֵנוּ עֵינֶיךָ תִּרְאֶינָה יְרוּשָׁלַם נוֹה שְׁאֲנָן
אֶהֱל בַל-יִצְעָן בַּל-יִסַּע יִתְדֹתָיו לְנִצָּח וְכָל-חֲבָלָיו בַּל-יִנָּתְקוּ: כִּי
אִם-שֵׁם אֲדִיר יִהְיֶה לָנוּ מְקוֹם-נְהָרִים יְאֲרִים רַחֲבֵי יָדַיִם בַּל-תִּלָּךְ
בּוֹ אֲנִי-שֵׁיט וְצִי אֲדִיר לֹא יַעֲבֹרֵנוּ: כִּי יִהְיֶה שְׁפָטֵנוּ יִהְיֶה מַחֲקֻקֵּנוּ
יִהְיֶה מִלְּפָנָיו הוּא יוֹשִׁיעֵנוּ: נִטְשׁוּ חֲבָלֶיךָ בַּל-יִחֲזֻקוּ כֵן-תִּרְנָם
בַּל-פָּרְשׁוּ גַם אִז חָלַק עַד-שָׁלַל מִרְבֵּה פִסְחִים בָּזוּ בּוֹ: וּבַל-יֵאמָר
שֹׁכֵן חֲלִיתִי הָעַם הַיֵּשֶׁב בָּהּ נִשָּׂא עוֹן:

2. This promised Zion or Jerusalem is a place of peace and it shall forever be a land of peace.
3. Neither rivers nor streams exist in that land, but God provides them with sustenance, and He is the Maintainer.
4. The Lord of the Children of Israel (the Prophet Muhammad) is their Judge, Lawgiver, Ruler and King, and also their Deliverer.
5. They shall get the booty of war in large measures and no one will be deprived of it.

The different parts of the prophecy as enumerated above have found fulfilment in the time of Prophet Muhammad, and these happenings occurred in Arabia, the land to which it refers as barren (*'arabah*), whose language is foreign or of non-Israelites. The Prophet Muhammad, at one and the same time, was the judge between communities, the ruling King, and the Deliverer of the country from all vices. The distribution of war booty points towards battles fought by him and his victories. The Ka'ba (House of God) in Arabia is the only place of peace in the world, wherein bloodshed and fighting is forbidden from the very beginning and for all times. As to "the people who dwell there will be forgiven their iniquity", there is no doubt that the people of Arabia were steeped in ignorance and vices, but the Prophet Muhammad got rid of all their iniquities.

8. Eighth Prophecy of the Prophet Isaiah: Straight path in desert land

"A voice cries: 'In the wilderness prepare the way of the Lord, make straight in the desert [Arabia]⁷³ a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. And the glory of the Lord shall be revealed...'".⁷⁴

The words of the prophecy are very clear. The straight highway will be prepared in Arabia. Prophet Isaiah is the first and foremost of the announcers, because thereafter it is stated in verse 6 of this chapter:

73. The translators of the Bible have translated the Hebrew word *ba-'arabah* as 'desert', but in Hebrew Arabia is called *'arabah*.

74. Isaiah, 40: 3–5.

קוֹל קוֹרֵא בַּמִּדְבָּר פְּנֵי דֶרֶךְ יְהוָה יִשְׂרוּ בְּעֵרְבָה מְסֻלָּה לְאַלְהֵנּוּ:
כָּל-גֵּיא יִנָּשֵׂא וְכָל-הָר וְגִבְעָה יִשְׁפָּלוּ וְהָיָה הָעֵקֶב לְמִישׁוֹר
וְהָרְכָסִים לְבָקְעָה: וְנִגְלָה כְבוֹד יְהוָה וְרָאוּ כָל-בָּשָׂר יַחְדּוֹ כִּי פִי
יְהוָה דִּבֶּר:

“A voice says, ‘Cry!’ ”

There is a second crier according to the Gospel of Matthew:

“For this is he who was spoken of by the prophet Isaiah when he said, ‘The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight.’ ”⁷⁵

John in the time of Jesus had prophesied that the prophet with the law of fire would appear after him. Jesus cannot be the fulfilment of this prophecy because he did not appear in Arabia, and he did not come after John but was present during the time of John; and also because the promised one had to baptize people with the fiery law, but John and also Jesus and his followers baptized with water, and still do so. The meaning and intent of ‘fiery law’ is war, which made the weak powerful, and made low the mountain and the hill (the haughty and the proud). Every crooked affair (“uneven ground”) was straightened and the glory of God was made manifest. In regard to this same ‘Lord’ it is further stated in the following verses:

“Get you up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, fear not; say to the cities of Judah, ‘Behold your God!’ Behold, the Lord God comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young.”⁷⁶

In these verses, signs have been given of the promised one. They are:

1. That he who comes shall not be the smitten one (i.e., Jesus Christ), but one who comes with might and power.
2. That his powerful arm will establish a kingdom.
3. That the fruit of his effort will be borne in his own lifetime.
4. That he will train his community under his own supervision.

75. Matthew, 3 : 3; cf. John, 1 : 23.

76. Isaiah, 40 : 9 –11.

עַל הַר-גִּבְעָה עֲלִי-לָךְ מִבְּשֶׁרֶת צִיּוֹן הָרִימִי בְּכַף קוֹלְךָ מִבְּשֶׁרֶת
יְרוּשָׁלַם הָרִימִי אֶל-תִּירְאֵי אִמְרֵי לְעָרֵי יְהוּדָה הִנֵּה אֱלֹהֵיכֶם: הִנֵּה
אֲנִי יְהוָה בְּחֹזֶק יְבוֹא וְזָרְעוּ מִשְׁלָה לּוֹ הִנֵּה שָׂכְרוּ אֹתוֹ וּפְעָלָתוֹ
לְפָנָיו: כְּרָעָה עֲדָרוֹ יָרַעָה בְּזָרְעוֹ יִקְבֹּץ טְלָאִים וּבְחִיקוֹ יִשָּׂא עֲלוֹת
יִנְהַל:

5. That he will carry his community in his 'bosom'. In this connection the Holy Prophet Muhammad is thus addressed in the Quran:⁷⁷

“And lower your wing to the believers who follow you.”

6. That he will gently lead those that are with young. This means that he will teach humility towards the weak and to behave gently towards the feminine sex.

Students of the life of the Prophet Muhammad know for certain that all the foregoing have found fulfilment in his lifetime. From among the prophets of the children of Israel, no prophet has appeared from the time of the Prophet Isaiah to the present in whom it could be said justly that these prophecies have been fulfilled.

It is also stated about the same Prophet in the book of Isaiah:⁷⁸

“Behold my servant, whom I uphold, my chosen, in whom my soul delights;” — that is, although he is a servant, he is the beloved of God.

“I have put my Spirit upon him,” — that is, a detailed law shall be given to him.

“he will bring forth justice to the nations.” — that is, his religion, as opposed to that of the Jews and Jesus, will be for all nations.

“He will not cry or lift up his voice, or make it heard in the street.” — to argue and debate in a kindly manner is the direction of the Holy Quran;⁷⁹ shouting and yelling in arguments and debates is forbidden. The meaning may also be that he will not do any work for show and display, which was a bad characteristic of the Israelites.

Good relationship of the Promised Prophet with Egypt

In connection with the above prophecy, it is stated:

“... a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice.”⁸⁰

77. The Quran, 26 : 215.

78. Isaiah, 42 : 1–2.

הֵן עֲבָדִי אֶתְמַךְ-בּוֹ בְּחִירִי רִצָּתָה נַפְשִׁי נִתְּתִי רוּחִי עָלָיו מִשְׁפָּט
לְגוֹיִם יוֹצִיא: לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא-יִשְׁמִיעַ בַּחוּץ קוֹלוֹ:

79. The Quran, 16 : 125.

80. Isaiah, 42 : 3. See foot of next page for the Hebrew text.

In the Old Testament, ‘bruised reed’ signifies Egypt, since reeds grow luxuriantly in that country. The Prophet Ezekiel says:

“Then all the inhabitants of Egypt shall know that I am the Lord. Because you have been a staff of reed to the house of Israel; when they grasped you with the hand, you broke, and tore all their shoulders; and when they leaned upon you, you broke”.⁸¹

The Prophet Isaiah himself says:

“Behold, you are relying on Egypt, that broken reed of a staff, which will pierce the hand of any man who leans on it.”⁸²

The Holy Prophet Muhammad had given a direct command to his disciples concerning Egypt in these words:

“Treat the Egyptians well, because on account of your mother Hagar, the people of Egypt are your kin on the mother’s side.”

Egypt was likened to a bruised reed because, on account of the misbehaviour of the Egyptians towards Prophet Moses, God had bruised Egypt, and the relationship of the children of Israel with them had come to an end, the two being each other’s most deadly enemies. But the Holy Prophet Muhammad, who appeared to the world as a mercy to all nations, knew that God does not avenge for the wrongs of grandparents against their grandchildren. For this reason, the Prophet Muhammad gave specific directions, that because Egypt had shown good behaviour towards the Prophet Abraham, in that the King of Egypt had given his daughter to Abraham in his service, it was therefore proper to repay that goodness with the like. Umar, who conquered Egypt, showed favours towards the Egyptians, about which the pages of history are replete. From among the prophets of the children of Israel, no one directed that favours were to be shown to the Egyptians. Therefore, the Holy Prophet Muhammad is the one and only Prophet who can rightly claim to fulfil this prophecy.

“And a dimly burning wick he will not quench.” This means that wherever there is light and learning, the Promised Prophet will honour and respect it, and will also verify it. Prior to the advent of the Prophet Muhammad, nations considered it a sin to obtain knowledge and light of learning from another nation. But the Prophet Muhammad instructed:

From last page. קְנֵה רְצוֹן לֹא יִשְׁבּוֹר וּפְשָׁתָהּ כְּהָה לֹא יִכְבְּנָה לְאַמַּת יוֹצִיא מִשְׁפָּט:

81. Ezekiel, 29 : 6 – 7.

82. Isaiah, 36 : 6.

“Seek knowledge though it were in China.”

And again, he said:

“Knowledge is the lost property of the believer, therefore get it wherever you may find it.”

The Prophet Isaiah says thereafter:

“...he will faithfully bring forth justice. He will not fail or be discouraged till he has established justice in the earth; and the coastlands wait for his law.”⁸³

This is indicative of the Prophet Muhammad’s everlasting law, and of his faith spreading across the seas.

Thereafter, the Prophet Isaiah, after extolling the Prophet Muhammad’s law, its protection and its beauties, said: *All this will happen in the settlements of Kedar:*

“Let the desert [i.e., Arabia] and its cities lift up their voice, the villages that Kedar inhabits; let the inhabitants of Sela sing for joy, let them shout from the top of the mountains. Let them give glory to the Lord, and declare his praise in the coastlands. The Lord goes forth like a mighty man.”⁸⁴

In the above verses, the Hebrew word for Arabia is *midbār*, which means ‘desert valley where nothing grows’. And this is Arabia. In the Book of Jeremiah it is written:

“Lift up your eyes to the bare heights, and see! Where have you not been lain with? By the waysides you have sat awaiting lovers like an Arab in the wilderness.”⁸⁵

In this verse, *midbār*, translated as ‘wilderness’, clearly means Arabia.

83. Isaiah, 42 : 3–4.

לֹא־מֵת יוֹצֵיא מִשְׁפָּט: לֹא יִכָּה וְלֹא יִרְוץ עַד-יִשִּׁים בְּאַרְץ מִשְׁפָּט
וּלְתוֹרַתוֹ אֵיִם יִיחַלוּ:

84. Isaiah, 42 : 11–13.

יִשְׂאוּ מִדְּבַר וְעָרְיוּ חֲצָרִים תֵּשֵׁב קֶדֶר יִרְנוּ יֹשְׁבֵי סֶלַע מֵרֹאשׁ
הָרִים יִצְוּחוּ: יִשְׁימוּ לִיהוָה כְּבוֹד וְתִהְלֶתוּ בְּאֵיִם יִגִּידוּ: יְהוָה
כִּגְבוֹר יֵצֵא ... :

85. Jeremiah, 3 : 2.

Kedar is the name of Prophet Ishmael's son, whose progeny thrived in the Hejaz.⁸⁶ On the advent of Islam, Arabia and its cities, and the villages inhabited by Kedar, rallied to the clarion call of the faith and declared: "Glory be to God!"

Sela' means deliverance and the rock of peace. This Hebrew word is the same as the Sanskrit word *shila*. In the Urdu language it is called *Sil*. This was a city in the valley of Moses, whose other name is Petra. The Arab historian Yaqut has described it as a fort, whose name was *Sela'*. It is referred to in 2 Kings as follows:

"He killed ten thousand Edomites in the Valley of Salt and took *Sela* by storm, and called it *Jokthe-el*, which is its name to this day."⁸⁷

Joktheel's literal meaning is 'subdued by God' (*yoqthe'el*). If 'history repeats' is right then *Joktheel* is Makka which was conquered by God.⁸⁸ This signifies that it was a fort, which after destruction, was named *Joktheel*. An English historian is of the opinion that this is Basrah. Flavius Josephus has written that Petra was the capital of Arabia, in other words, *Sela'*, which later was known as Petra.

Petra was not merely a place of peace and refuge, but was a centre of trading caravans, and for this reason in the north and south, east and west, it became the centre of trade in Arabia.⁸⁹ In Arabia, Makka alone is the place of peace and the centre of trade. It is in this city that the Prophet Abraham had placed the stone, and prayed for it that God may turn it into a city of peace. His prayers were heard and the city was made an abode of peace. These rocks, because of their hardness and of their being unfit for cultivation, were sometimes known as the 'valley of wilderness' (*midbār*) and at other times 'the barren woman', and also 'stone'. In the end, from these very rocks, sprang 'fountains of milk and honey'.

The apostle Paul has without justification taken this rock to mean Jesus;⁹⁰ while the Messiah himself has allegedly referred to it as being Peter.⁹¹ No arguments are given to prove these assertions. But the 'stone' that was placed by the Prophet Abraham, which lies there, at the Ka'ba, bears testimony to the fact that the rock of deliverance is in the Ka'ba to the

86. "The Shunamite damsel whose beauty is immortalized in the Song ascribed to Solomon was probably an Arabian of the Kedar tribe" — Philip K. Hitti, *The Arabs, A Short History*, Macmillan & Co., London, 1960 ed., p. 19.

87. 2 Kings, 14 : 7.

88. The Quran, 110 : 1–2: "When Allah's help and victory comes, and you see mankind entering the religion of Allah in companies."

89. For the information given here, see *Encyclopaedia Biblica*, art. '*Sela'*'.

90. Ephesians, 2 : 20.

91. Matthew, 16 : 18.

present day. The inhabitants of Sela' (Makka) sang hymns in praise of the Prophet Muhammad. Calls to prayer were sounded from hill-tops. In remote islands, the Prophet Muhammad was recognized and praised, and continues to be praised. Therefore, what the Prophet Isaiah prophesied was fulfilled word for word in the Prophet Muhammad (may peace be upon him).

9. The Ninth Prophecy: spiritual revival of desert Arabia

The country of Palestine, which has been described as a paradise on earth, is without doubt a part of paradise because of its rivers and gardens. But the desert of Arabia, on account of its name, is a vast tract of sand and of wilderness. The Prophet Isaiah prophesies concerning this desert Arabia:

“Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild beasts will honour me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself that they might declare my praise.”⁹²

In this prophecy, the following points are deserving of consideration:

1. In the land of the Israelites, rivers have been flowing from time immemorial, that is, prophets have been appearing therein. Now God warns of doing a “new thing”, which will be of importance to you, that a straight path shall be made in Arabia, and rivers of laws shall flow forth. In this verse the flowing of rivers in Arabia is worth consideration. In Isaiah the Hebrew words *u-nehalim ba-'arabah*⁹³ mean ‘In Arabia waters shall break out’ and the words *we-hayah ha-sharab la-agam*⁹⁴ mean ‘the parched desert shall become a pool.’ In what clear words the prophethood of the Prophet Muhammad, and the making of the spiritual reservoir (i.e., the Quran, which itself means a ‘great reservoir’) in Arabia, have been described!

2. Wild beasts and animals of the wilderness are to be turned into faithful servants of God.

92. Isaiah, 43 : 19–21.

הִנְנִי עֹשֶׂה חֲדָשָׁה עִתָּהּ תִצְמַח הָלֹא תִדְעוּהָ אֲף אֲשִׁים בְּמִדְבָּר
דֶּרֶךְ בִּישִׁימוֹן נְהָרוֹת: תִּכְבְּדֵנִי חַיַּת הַשָּׂדֶה תִּנִּים וּבָנוֹת יַעֲנֶה
כִּי־נִתְּתִי בְּמִדְבָּר מִיָּם נְהָרוֹת בִּישִׁימוֹן לְהַשְׁקוֹת עַמִּי בְּחִירִי: עַם־זוֹ
יִצְרָתִי לִי תִהְלְתִּי יִסְפְּרוּ:

93. *Ibid.*, 35 : 6.

94. *Ibid.*, 35 : 7.

3. The people of Arabia shall become a distinguished community, and they will drink from these rivers.

4. The people of Arabia shall be lovers of God, and will establish the praise and glory of God. For the entire nation to become an army of God, and to have established the praise and glory of God, has been done only in Arabia and only by Muslims in the history of the world.

10. The Tenth Tidings: Concerning the Ka'ba

“Awake, awake, put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city; for there shall no more come into you the uncircumcised and the unclean. Shake yourself from the dust, arise, O captive Jerusalem; loose the bonds from your neck, O captive daughter of Zion.”⁹⁵

For explanation see under *The Promised Zion* on page 132.

11. The Eleventh Tidings: The mercy of God upon the Children of Ishmael for the second time

“Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in travail! For the children of the desolate one will be more than the children of her that is married, says the Lord. Enlarge the place of your tent, and let the curtains of your habitations be stretched out; hold not back, lengthen your cords and strengthen your stakes. For you will spread abroad to the right and to the left, and your descendants will possess the nations and will people the desolate cities. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproach of your widowhood you will remember no more. For your Maker is your husband, the Lord of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. For the Lord has called you like a wife forsaken and grieved in spirit, like a wife of youth when she is cast off, says your God. For a brief moment I forsook you, but with great compassion I will gather you.

95. Isaiah, 52 : 1–2.

עוֹרֵי עוֹרֵי לְבָשִׁי עֵזָה צִיּוֹן לְבָשִׁי | בְּגָדֵי תַפְאֲרָתָךְ יְרוּשָׁלַם עִיר
הַקְדָּשׁ כִּי לֹא יוֹסִיף יְבֹאֲבֶךָ עוֹד עָרֵל וְטָמֵא: הִתְנַעַרִי מֵעַפָּר
קוֹמִי שְׁבִי יְרוּשָׁלַם הִתְפַּתְּחִי מוֹסְרֵי צִוְאָרְךָ שְׁבִיָּה בֶת־צִיּוֹן:

In overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on you, says the Lord, your Redeemer. For this is like the days of Noah to me: as I swore that the waters of Noah should no more go over the earth, so I have sworn that I will not be angry with you and will not rebuke you.”⁹⁶

In Galatians⁹⁷ Paul has referred to Sarah as barren, because she was barren for a time, but in fact it refers to the progeny of Hagar or Ishmael. In point of fact, both Hagar and Sarah were with children in the physical sense at the time when Prophet Isaiah prophesied. If a woman has borne a child even for once, it would be an error to describe her as barren. Again, apart from her barrenness, Sarah was never at any time forsaken; on the contrary, she was with her husband. But as for Hagar, she indeed had been left alone in the desert by Abraham (her husband). And the forsaking of her “for a brief moment” means that from her offspring no prophet will arise. After the Prophet Ishmael, no one of any importance arose in that nation, nor has the Bible made any mention of it. On the contrary, it was always songs of the Children of Israel that were being sung in this book. In the end, the Prophet Muhammad gathered the forsaken and made her worthy of a great name, and in his praise prophets and divines of other religions sang so much that all the prophets of Israel put together have not been so praised.

Without doubt Sarah was with husband, and both her people and her country were proved to be producing great men. Hagar, despite her being the wife of Abraham, was left forsaken, and her husband Abraham had left her

96. *Ibid.*, 54 : 1–9.

רְנִי עֶקְרָה לֹא יִלְדָּה פֶּצְחִי רְנָה וְצִהְלִי לֹא-חֲלָה כִּי-רַבִּים
בְּנֵי-שׁוֹמֵמָה מִבְּנֵי בְּעוּלָה אָמַר יְהוָה: הִרְחִיבִי | מְקוֹם אֱהֵלְךָ
וִירִיעוֹת מִשְׁכְּנוֹתֶיךָ יֵטוּ אֶל-תַּחֲשֹׁכִי הָאֲרִיכִי מִיִּתְרֶיךָ וִיתְדוֹתֶיךָ
חֲזָקִי: כִּי-יִמִּין וּשְׂמָאוֹל תִּפְרָצִי וְזֹרְעַךְ גּוֹיִם יִירֹשׁ וְעָרִים נִשְׁמֹות
יִוָּשְׁבוּ: אֶל-תִּירָאִי כִּי-לֹא תְבוּשִׁי וְאֶל-תִּכְלָמִי כִּי-לֹא תִחְפִּירִי כִּי
בִשֵּׁת עָלוּמֶיךָ תִּשְׁכַּחֲוִי וְחִרְפַּת אֱלֹמְנוּתֶיךָ לֹא תִזְכָּרִי-עוֹד: כִּי
בְּעִלְיֶךָ עֲשִׂיךָ יְהוָה צָבָאוֹת שְׁמוֹ וְגֵאֲלֶךָ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי
כָּל-הָאָרֶץ יִקְרָא: כִּי-כֹאשָׁה עֲזוּבָה וְעֻצּוּבַת רוּחַ קִרְאֶךָ יְהוָה
וְאַשֶּׁת נְעוּרִים כִּי תִמָּאֵס אָמַר אֱלֹהֶיךָ: בְּרַגַע קִטֹּן עֲזוּבָתֶיךָ
וּבְרַחֲמִים גְּדוּלִים אֶקְבָּצֶךָ: בִּשְׂצָף קֶצֶף הִסְתַּרְתִּי פָנַי רַגַע מִמֶּךָ
וּבְחֶסֶד עוֹלָם רַחֲמֶיךָ אָמַר גֵּאֲלֶךָ יְהוָה: כִּי-מִי נָח זֹאת לִי אֲשֶׁר
נִשְׁבַּעְתִּי מֵעַבְר מִי-נָח עוֹד עַל-הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקֶּצֶף עֲלֶיךָ
וּמִגֶּעֶר-כֶּךָ:

97. Galatians, 4 : 27–28.

in a land where there was neither spiritual nor worldly blessing. But in the end this barren woman received that Divine favour which the one with husband was not granted; for it was from her progeny that a great nation was born, which in a short space of time changed the face of the world. Saints were born in this community who bore likeness to the prophets of Israel. Consequently, Prophet Isaiah's prophecy in this chapter, up to verse 16, contains elaborate mention of the success of Islam.

12. The Twelfth Tidings: Prophet David's Inheritors

"Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David. Behold, I made him a witness to the peoples, a leader and commander for the peoples. Behold, you shall call nations that you know not, and nations that knew you not shall run to you, because of the Lord your God, and of the Holy One of Israel, for he has glorified you."⁹⁸

This tidings is an open and clear sign in respect of the Prophet Muhammad and his followers, admitting of no other interpretation and explanation. The life of the Children of Israel, which, with the real blessings of David, comprised of prophethood, kingdom and sovereignty over the Holy Land, is related to the everlasting covenant. This promised David is the only ruler who was a witness not only for the Children of Israel but for the whole world. A nation of people unknown to the Children of Israel, and a nation that was not recognized by the Israelites, was to come running towards the Lord God of Israel. Their endeavours would not be for worldly gains, but solely for God. The Holy Quran has stated this prophecy in its own words thus:

"And thus We have made you (O Muslims) an exalted nation that you may be bearers of witness to the people, and that the Messenger may be a bearer of witness to you."⁹⁹

For further explanation, see Chapter 6 on prophecies in David's Psalms.

13. The Thirteenth Tidings: the signs of the laws of Islam

"Listen to me, my people, and give ear to me, my nation; for a law will go forth from me, and my justice for a light to the peoples. My deliverance draws near speedily, my salvation has gone forth, and my arms will rule the peoples; the coastlands wait for me, and for

98. Isaiah, 55 : 3 – 5.

99. The Quran, 2 : 143.

my arm they hope. Lift up your eyes to the heavens, and look at the earth beneath; for the heavens will vanish like smoke, the earth will wear out like a garment, and they who dwell in it will die like gnats; but my salvation will be for ever, and my deliverance will never be ended.”¹⁰⁰

In regard to this prophecy, the Holy Quran says:

“O People of the Book, indeed Our Messenger has come to you, making clear to you much of that which you concealed of the Book and passing over much. Indeed, there has come to you from Allah a Light and clear Book, whereby Allah guides such as follow His pleasure into the ways of peace (salvation), and brings them out of darkness into light by His will, and guides them to the right path.”¹⁰¹

With the blessing of this light, the Muslims were led to conquer foreign lands across the seas. Depending on God alone, Muslims burnt their ships on reaching Spain. “For the heavens will vanish like smoke, the earth will wear out like a garment” means that the heavenly rain of Divine revelation disappeared and the ‘earth’, or former religions, became weak and decrepit. But the clear salvation of the Holy Quran, in the words of Prophet Isaiah “but my salvation will be for ever, and my deliverance will never be ended”, will remain forever and will never be abolished. This prophecy, besides containing other signs, is also an irrefutable evidence of the Holy Prophet Muhammad’s finality of prophethood.

14. Fourteenth Tidings: the Light and Blessings of the Ka’ba

The Holy Quran says:

“And when We made the House a resort for mankind and a place of security.”¹⁰²

100. Isaiah, 51 : 4–6.

הַקְשִׁיבוּ אֵלַי עַמִּי וְלֹאֲוֹמִי* אֵלַי הֶאֱזִינוּ כִּי תוֹרָה מֵאִתִּי תֵצֵא
וּמִשְׁפָּטִי לְאוֹר עַמִּים אֲרַגִּיעַ: קְרוֹב צִדְקִי יֵצֵא יִשְׁעֵי וּזְרֻעֵי עַמִּים
יִשְׁפְּטוּ אֵלַי אִיִּים יִקְוּ וְאֶל־זְרֻעֵי יִיחִלּוּן: שְׂאוּ לַשָּׁמַיִם עֵינֵיכֶם
וְהִבִּיטוּ אֶל־הָאָרֶץ מִתַּחַת כִּי־שָׁמַיִם כָּעָשָׁן נִמְלָחוּ וְהָאָרֶץ כִּבְגָד
תִּבְלָה וְיִשְׁבִּיָּה כְמוֹ־כֵן יִמּוּתוּן וְיִשְׁוּעָתִי לְעוֹלָם תִּהְיֶה וְצִדְקָתִי לֹא
תִּחַת:

101. The Quran, 5 : 15–16.

102. *Ibid.*, 2 : 125.

The Prophet Isaiah prophesies concerning this as follows:

“... these I will bring to my holy mountain, and make them joyful in my house of prayer; ... for my house shall be called a house of prayer for all peoples. Thus says the Lord God, who gathers the outcasts of Israel, I will gather yet others to him besides those already gathered.”¹⁰³

The Jerusalem in Palestine is only for the gathering of the Children of Israel. The place of worship for all races of the world is the Ka'ba alone, which gathered not only the scattered tribes of Israel from Afghanistan and Kashmir, but races from all other parts of the world. The prophecy made by the Prophet Isaiah, 1,500 years prior to the advent of the Prophet Muhammad, thus found fulfilment.

Second sign concerning the Ka'ba

“Arise, shine; for your light has come, and the glory of the Lord has risen upon you. For behold, darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising.”¹⁰⁴

At the advent of Islam, there was darkness over all the races of the world. The light of the Oneness of God came to the Ka'ba in Makka which is the House of God. Concerning this the Holy Quran states:

“A Book which We have revealed to you (O Prophet) that you may bring forth men, by their Lord's permission, from darkness into light, to the way of the Mighty, the Praised One.”¹⁰⁵

103. Isaiah, 56 : 7–8.

וְהֵבִיאוּתִים אֶל־הַר קְדוֹשִׁי וּשְׂמֵחָתִים בְּבֵית תְּפִלָּתִי ... כִּי בֵיתִי
בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים: נָא אֲדֹנִי יְיָ הִזָּה מִקִּבְּץ נִדְחֵי
יִשְׂרָאֵל עוֹד אֶקְבֹּץ עֲלֵיו לְנִקְבְּצוֹ:

104. *Ibid.*, 60 : 1–3.

קוּמִי אוֹרִי כִּי־בָא אוֹרְךָ וּכְבוֹד יְיָ עָלֶיךָ זָרַח: כִּי־הִנֵּה הַחֹשֶׁךְ
יִכְסֶה־אֶרֶץ וְעֶרְפֶּל לְאֻמִּים וְעָלֶיךָ יִזְרַח יְיָ וּכְבוֹדוֹ עָלֶיךָ יִרְאֶה:
וְהֵלְכוּ גוֹיִם לְאוֹרְךָ וּמַלְכִּים לְנֹגַהּ זָרַחךָ:

105. The Quran, 14 : 1.

The third sign

“And nations shall come to your light, and kings to the brightness of your rising. Lift up your eyes round about, and see; they all gather together, they come to you; your sons shall come from far, and your daughters shall be carried in the arms. Then you shall see and be radiant, your heart shall thrill and rejoice.”¹⁰⁶

With the light of Islam, the whole of humanity was enlightened. The principles of law promulgated by Islam became a torch of guidance for the rulers of the world. Regarding the civilization established by Islam, we read:

“Arab scholars were studying Aristotle when Charlemagne and his lords were reportedly learning to write their names. Scientists in Cordova, with their seventeen great libraries, one alone of which included more than 400,000 volumes, enjoyed luxurious baths at a time when washing the body was considered a dangerous custom at the University of Oxford.”¹⁰⁷

The political system of the West is based on Islamic principles, but they constantly keep changing and altering it. Not only the people of Arabia gathered in the Ka'ba, but races from far and wide gather there even to the present time. The daughters of Makka, in Biblical metaphor, are the people of Makka. Muslims from all over the world have respect for them, which is described in Prophet Isaiah's words as: “your daughters shall be carried in the arms”. The Holy Quran has rendered this prophecy in the following words:

“And proclaim to men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote part, that they may witness benefits provided for them, and mention the name of Allah”.¹⁰⁸

The fourth sign of the Ka'ba: “A multitude of camels”

“A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold

106. Isaiah, 60 : 3 – 5.

וְהָלְכוּ גוֹיִם לְאוֹרְךָ וּמְלָכִים לְנֹגַהּ זֶרְחָךְ: שְׂאֵי סָבִיב עֵינֶיךָ וּרְאֵי
כָּל־שֶׁמַּע נִקְפְּצוּ בְּאוֹ-לֶךְ פְּנֶיךָ מִרְחוֹק יָבֹאוּ וּבְנֹתֶיךָ עַל-צֵד תִּאֶמְנָה:
אִז תִּרְאִי וְנִהְרַת וּפָחַד וְרָחַב לְבָבְךָ ...

107. Philip K. Hitti, *The Arabs, A Short History*, London, Macmillan & Co., 1960 ed., p. 2.

108. The Quran, 22 : 27–28. In regard to the remaining part of this prophecy, see ‘The Sixth Sign’ further on.

and frankincense, and shall proclaim the praise of the Lord.”¹⁰⁹

How well the prophecies of the Bible agree with the verses of the Holy Quran! And how truly these signs found fulfilment! Pondering over these prophecies, one is amazed to find how the hand of God works behind them. How for the second time the Ka'ba becomes the centre of all peoples, the multitudes of camels gathering there and covering the land of Ka'ba, the people of Midian and Ephah becoming Muslims and bringing valuable gifts and praising God therein — these are not merely simple signs, but contain scores of arguments each of which invites believers in the Bible towards the Prophet Muhammad and towards the truth of the prophecies.

The fifth sign of the Ka'ba: “The gathering of Kedar in the Ka'ba”

“All the flocks of Kedar shall be gathered to you, the rams of Nebaioth shall minister to you; they shall come up with acceptance on my altar, and I will glorify my glorious house.”¹¹⁰

Mention has already been made that Kedar is the name of Prophet Ishmael's son, whose progeny settled in Arabia, and all of them became Muslims. Nebaioth is the first son of Ishmael.¹¹¹ This community also became Muslim, and they come with their rams to the altar of sacrifice and to pilgrimage at the Ka'ba every year. With reference to the above the Holy Quran says:

“...and mention the name of Allah on appointed days over what He has given them of the cattle quadrupeds; then eat of them and feed the distressed one, the needy. Then let them accomplish their needful acts of cleansing, and let them fulfil their vows and go round the Ancient House.”¹¹²

The utterances of the Prophet Isaiah are the same as that of the Holy Quran, which find practical and complete fulfilment at the time of the Pilgrimage in Makka. In the Holy Quran the House of God, Ka'ba, has also been referred to as the *House of Atīq* (Ancient House). In Hebrew, it is *beth-tiph'arti*,

109. Isaiah, 60 : 6.

שְׁפַעַת גְּמִלִים תִּכְסֹּךְ בְּכָרִי מִדִּין וְעִיפָה כָּלֶם מִשְׁבָּא יְבֹאוּ זֶהָב
וּלְבֹנָה יִשְׁאוּ וְתִהְיֶה יְהוָה יְבִשְׁרוּ:

110. *Ibid*, 60 : 7.

כָּל־צֹאן קֶדֶר יִקְבְּצוּ לָךְ אֵילֵי נְבִיּוֹת יִשְׁתַּנּוּן יַעֲלוּ עַל־רִצּוֹן
מִזְבְּחִי וּבֵית תַּפְאֲרָתִי אֶפְאֵר:

111. Genesis, 25 : 13, wherein Nebaioth is spelt as Nabajoth in the Authorised Version.

112. The Quran, 22 : 28–29.

whose literal meaning is: My house of glory and splendour, of beauty and respect, shall be adorned, illuminated or glorified. The translation of this name is equivalent to the word *Bait-al-Muharram*, another name of the Ka'ba.

The sixth sign of the Ka'ba: "It shall remain open at all times"

"Therein are benefits for you for a term appointed, then their place of sacrifice is the Ancient House."¹¹³

Prophet Isaiah says:

"Foreigners shall build up your walls, and their kings shall minister to you; for in my wrath I smote you, but in my favour I have had mercy on you. Your gates shall be open continually; day and night they shall not be shut; that men may bring to you the wealth of the nations, with their kings led in procession."¹¹⁴

On account of its being steeped in idolatry to the extreme, Makka was smitten by the wrath of God, but later the clouds of mercy hovered above it, and it was specially chosen for the glorification of God. The Church of the Christians opens once in seven days, and the House of God in Jerusalem is deserted. But the Ka'ba remains open at all times, both day and night, its gates are never closed. Jerusalem was in the hands of enemies for a long time; it was damaged and destroyed; worship therein was forbidden. But the doors of the Ka'ba have remained open all the time and continuously. In the Revelation of St. John it is said:

"... and its gates shall never be shut by day — and there shall be no night there; they shall bring into it the glory and the honour of the nations."¹¹⁵

And again:

"And night shall be no more; they need no light of lamp or sun, for the Lord God will be their light, and they shall reign for ever and ever."¹¹⁶

113. *Ibid.*, 22 : 33.

114. Isaiah, 60 : 10–11.

וּבְנוּ בְנֵי-נֹכַר חֹמֹתֶיךָ וּמְלָכֵיהֶם יִשְׁתְּנוּךָ כִּי בְקֶצֶף הִכִּיתִיךָ
וּבְרִצּוֹנִי רָחַמְתִּיךָ: וּפִתְחוּ שְׁעֲרֶיךָ תָּמִיד יוֹמָם וָלַיְלָה לֹא יִסָּגְרוּ
לְהָבִיא אֵלֶיךָ חֵיל גּוֹיִם וּמְלָכֵיהֶם נְהוֹגִים:

115. Revelation, 21 : 25–26.

116. *Ibid.*, 22 : 5.

The seventh sign of the Ka'ba: Gate of salvation for the Jews

"...and all who despised you shall bow down at your feet; they shall call you the City of the Lord, the Zion of the Holy One of Israel. Whereas you have been forsaken and hated, with no one passing through, I will make you majestic for ever, a joy from age to age. You shall suck the milk of nations, you shall suck the breast of kings; and you shall know that I, the Lord, am your Saviour and your Redeemer, the Mighty One of Jacob."¹¹⁷

The holy one of the Israelites is Muhammad the Messenger of God (may peace be upon him), who redeemed them from their curse, which in the time of Jesus Christ had been put upon them. Through the Holy Prophet Muhammad, the Holy Quran proclaimed that if the Children of Israel believed in their Redeemer, then the curse which had been put on them through the mouths of David and Jesus Christ would be lifted. After mentioning the second destruction of Jerusalem and the scattering of the Israelites, the Holy Quran says:

"It may be that your Lord will have mercy on you. And if you return (to mischief), We will return (to punishment). And We have made hell a prison for the disbelievers."¹¹⁸

Israelites who accepted Islam received kingship and sainthood, but the Israelites who did not accept Islam are still labouring under the curse. They are exiled by European countries and wander from place to place.

The name of the city of Makka is called Zion here, which meant 'the driest valley'. But this dry valley was granted everlasting glory and the leadership of the nations. It received "suck" from many races and kings of the world. The "Mighty One of Jacob" is the One God, and it was He Who liberated this land from slavery to the idols.

The eighth sign of the Ka'ba: Deliverance from idolatry forever

"Violence shall no more be heard in your land, devastation or destruction within your borders; you shall call your walls Salvation,

117. Isaiah, 60: 14–16.

... וְהִשְׁתַּחֲוּוּ עַל-כַּפּוֹת רַגְלֶיךָ כָּל-מִנְאֲצֶיךָ וְקָרְאוּ לְךָ עִיר יְהוָה
צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל: תַּחַת הַיּוֹתֵךְ עֲזוּבָה וּשְׁנוּאָה וְאֵין עוֹבֵר
וְשִׁמְתִּיךָ לְגֵאוֹן עוֹלָם מְשׁוֹשׁ דּוֹר וָדוֹר: וַיִּנָּקֶת חֶלֶב גּוִיִּם וְשֵׁד
מַלְכִּים חִינְקִי וַיִּדְעֶתָ כִּי-אֲנִי יְהוָה מוֹשִׁיעַךְ וְגֹאֲלֶךָ אֲבִיר יַעֲקֹב:

118. The Quran, 17: 8.

and your gates Praise. The sun shall be no more your light by day, nor for brightness shall the moon give light to you by night; but the Lord will be your everlasting light, and your God will be your glory.”¹¹⁹

There is no violence worse than idolatry, and the Holy Quran says:

“Idolatry is a great violence (*ẓulm*).”¹²⁰

In many places in the Holy Bible, reference has been made to idolatry as resembling heinous sins. Not only within the boundaries of Makka and the Ka’ba but from the whole of Arabia idolatry was removed for ever. This sin of idolatry will never enter in this Holy Land. And it is stated in the Holy Quran:

“Say: The truth (i.e., Unity of Allah) has come, and falsehood (i.e., idolatry) shows not its face, nor will it return.”¹²¹

That is, idol-worship will never again find access to Makka. Within the precincts of the Ka’ba and its doors is the treasure of the Unity of Allah; whoever enters therein, he receives salvation through belief in One God. Now there will never be sun-worship nor moon-worship there, but the Light of the Unity of God will therein be an everlasting light.

The ninth sign of the Ka’ba: the new name of the House of God

“For Zion’s sake I will not keep silent, and for Jerusalem’s sake I will not rest, until her vindication goes forth as brightness, and her salvation as a burning torch. The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name which the mouth of the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My delight is in her [AV: *Hephzibah*], and your land Married

119. Isaiah, 60 : 18–19.

לֹא-יִשְׁמַע עוֹד חֲמָס בְּאַרְצֶךָ שֶׁד וְשָׁכַר בְּגִבּוֹלֶיךָ וְקִרְאָת יִשׁוּעָה
חֲזֻמֹּתֶיךָ וְשַׁעֲרֶיךָ תִּהְיֶה: לֹא-יִהְיֶה-לְךָ עוֹד הַשֵּׁמֶשׁ לְאוֹר יוֹמָם
וּלְנֶגֶה הַיָּרֵחַ לֹא-יֵאִיר לְךָ וְהָיָה-לְךָ יְהוָה לְאוֹר עוֹלָם וְאֵלֶיךָ
לְתַפְאָרְתְּךָ:

120. The Quran, 31 : 13.

121. *Ibid.*, 34 : 49.

[AV: *Beulah*]; for the Lord delights in you, and your land shall be married.”¹²²

Zion means ‘extremely dry land’; some have translated it as the land of Peace. From both meanings, Makka is Zion. The only Jerusalem as the city of Peace is the city of Makka, within whose boundaries not only human beings but even animals are not molested. It is from this place that the light emanated which guided many nations. Rulers of many lands witnessed the grandeur of Islam emerging from this very place, and this is the place to which a new name has been given by God, ‘the sacred land’ or ‘the Sacred Mosque’ (*arḍ ḥarām* or *masjid al-ḥarām*), in the Quran.

“You shall no more be termed Forsaken, and your land shall no more be termed Desolate”¹²³ most aptly applies to Makka. Jerusalem of Palestine had undergone desolation after the prophecy mentioned above because its second desolation occurred in 70 C.E. Even up to the present time, it is still considered to be desolate. But Holy Makka has remained secure and safe up to the present. It is the place with which God is pleased, the land which has been “married”, having the Prophet Muhammad as its husband. There is no other prophet that shall come and be known as the husband of this land. In the prophecy the names ‘Hephzibah’ and ‘Beulah’ are worthy of special note. The meaning of ‘Hephz’ is ‘something or someone which, or who, expresses fondness, approval and love’. The literal meaning of the word *Hephzibah* is ‘with whom Allah is well pleased’. The Zion to which the Christians and Jews ascribe the name of Hephzibah has, even after this prophecy, remained desolate and forsaken. Makka is the one ‘with whom Allah is well pleased’, and is the “married” land with the Holy Prophet Muhammad as its husband.

15. Fifteenth Tidings: Mention of the Community of Muslims

“Thus says the Lord: ‘As the wine is found in the cluster, and they say, “Do not destroy it, for there is a blessing in it,” so I will do for my servants’ sake, and not destroy them all. I will bring forth

122. Isaiah, 62 : 1–4.

לְמַעַן צִיּוֹן לֹא אֶחְשָׁה וּלְמַעַן יְרוּשָׁלַם לֹא אֶשְׁקוּט עַד-יֵצֵא כְנָגָה
צָדֵקָה וַיִּשְׁוַעְתָּהּ כָּל־פִּיד יִבְעֶר: וְרָאוּ גוֹיִם צָדֵקָה וְכָל־מַלְכִים
כְּבוֹדָהּ וְקָרָא לָהּ שֵׁם חֲדָשׁ אֲשֶׁר פִּי יְהוָה יִקְבְּנוּ: וְהָיִית עֲטָרַת
תְּפָאֶרֶת בֵּית־יְהוָה וְצִנּוֹף מְלוּכָה בְּכַף־אֱלֹהֶיהָ: לֹא־יֵאמָר לָהּ עוֹד
עֲזוּבָה וּלְאֶרֶץ לֹא־יֵאמָר עוֹד שְׁמָמָה כִּי לָהּ יִקְרָא חֲפְצִי־בָהּ
וּלְאֶרֶץ בְּעוֹלָהּ כִּי־חֲפֵץ יְהוָה בָּהּ וְאֶרֶץ תִּבְעַל:

123. *Ibid.*, 62 : 4.

descendants from Jacob, and from Judah inheritors of my mountains; my chosen shall inherit it, and my servants shall dwell there. Sharon shall become a pasture for flocks, and the Valley of Achor a place for herds to lie down, for my people who have sought me.’ ” ¹²⁴

“...behold, my servants shall sing for gladness of heart, but you shall cry out for pain of heart, and shall wail for anguish of spirit. You shall leave your name to my chosen for a curse, and the Lord God will slay you; but his servants he will call by a different name.” ¹²⁵

“For behold, I create new heavens and a new earth; and the former things shall not be remembered or come into mind. But be glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. I will rejoice in Jerusalem, and be glad in my people; no more shall be heard in it the sound of weeping and the cry of distress.” ¹²⁶

In this tidings, there are several distinguishing characteristics concerning the community of Muhammad the Prophet, or the nation of Muslims, of which the following is a summary:

1. Within the children of Jacob and Judah there is a blessed section, like there is in the cluster a blessing, and these are the people who will accept Islam. They will inherit God's mountains of salvation and the blessings of Islam.

2. Sharon is a very fertile plain in Palestine, renowned specifically for the superior roses it produces; but this Sharon has been likened to Arabia.¹²⁷ The original Hebrew words in the verse are *ha-sharon ka-'arabah*, which means 'Sharon is like Arabia', i.e., it has been turned into wilderness, all its fertility having been given to Arabia, as the Prophet Isaiah says in the following verses:

“The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus [AV: *rose*] it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God.” ¹²⁸

124. *Ibid.*, 65 : 8–10.

125. *Ibid.*, 65 : 14–15.

126. *Ibid.*, 65 : 17–19.

127. *Ibid.*, 33 : 9.

128. *Ibid.*, 35 : 1–2.

From Prophet Isaiah's own interpretation and explanation it is proved that the whole of the blessing of Sharon has been given to Arabia, and this country (Arabia) will produce flowers and buds in such abundance that the reality of Sharon of Palestine will be reduced to dust.

3. Concerning Achor there are many different opinions, but its literal meaning is 'land of sorrow and misery'. Concerning this land of sorrow and misery, the Prophet Isaiah says that it will be a place for the herds to lie down in, or in other words, a place of rest and comfort.

4. The Children of Israel are told that they shall "cry out for pain of heart" and "wail for anguish of spirit" by rejecting Islam, but those who will accept it "shall sing for gladness of heart", so much so that "your name" (i.e., the name Jew) shall be a cursed name among "my chosen" people.

5. The Lord God "will slay you" and will remove you from among his righteous, and in the place of your name, he will give them a new name. That is, in place of 'Jew' or 'Israelite', they will be called by a new name, which is 'Muslim'.

6. "New heavens and a new earth": a new community and a new law will be created. All previous nations and religions will become unworthy of mention. There will be a new earth and new heavens, and a new Jerusalem (i.e., the Ka'ba) wherein there will be no room for the sound of weeping or cry of distress. In Jerusalem in Palestine there is the Wailing Wall! How clear and indisputable are the signs for the enlightenment of the Jews and the Christians, which the Prophet Isaiah has prophesied!

Chapter 9

Jeremiah's Prophecies

Book of Jeremiah

Jeremiah, which in Hebrew is *Yirmiyahu*, is derived from the root *r-m-y* and means: 'God's discharged arrow for the enemies'. There is no reference as to the authority of the book of Jeremiah elsewhere, excepting his own, although there is mention of a lamentation of Jeremiah in the Chronicles.¹ The book of Jeremiah was written after a long lapse of time after his death. The earliest references to it are from the 2nd century B.C., but the Prophet Jeremiah himself was born 625 years before Christ. Much of the contents of this book has been lost; the remainder of it is unsafe. In Matthew,² Jeremiah is quoted, but that particular reference is not to be found in the book of Jeremiah itself.

A version of the book of Jeremiah that is found in the Ethiopian Bible differs considerably from the book of Jeremiah in the authorised Bible. It is said that the reference given by Matthew is in the Ethiopian Bible, which is not an accepted version. In the *Encyclopaedia Biblica* many references have been presented which do not appear in the authorised Bible. Although we have considered the book of Jeremiah as not being authentic, we are presenting prophecies from his book for the reason that, although this book has been written centuries after the death of Jeremiah, yet it was written long before the advent of Islam, and it was accepted by the Jews and Christians as being authentic. Moreover, it is not necessary that a book which has been corrupted should be wrong in total. There are many prophecies of the Prophet Jeremiah concerning the Prophet Muhammad, and a few of them are being noted here.

First prophecy of the Prophet Jeremiah

"Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead. For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if

1. 2 Chronicles, 35 : 25, 36 : 21.

2. Matthew, 27 : 9.

there be such a thing. Hath a nation changed their gods which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord.”³

First point concerning this prophecy

This point has connection with two periods of time: one from the time of the Prophet Jeremiah and the other a long time after his demise. The first condition of the Arabs and the sons of Kedar is that from the time of the Prophet Jeremiah to the advent of the Prophet Muhammad. So staunch are they in their idolatry that the Prophet Jeremiah, in order to exhort his people, gives their example of persistence in idolatry and says that no power on earth can make them desist from their idolatry; likewise you, my people, (says Jeremiah) should be so firm upon the Oneness of God that no temptation can move you from your adherence to the Unity of God. In this regard, the Prophet Jeremiah has said:

“Lift up your eyes to the bare heights, and see! Where have you not been lain with? By the waysides you have sat awaiting lovers like an Arab in the wilderness. You have polluted the land with your vile harlotry.”⁴

In the prophecy “I will yet plead with you” are words worth considering. The word translated as “plead” is *arib* in Hebrew. *Rib* means to quarrel with a loud voice, as though the Lord God, through his prophet, desires to warn the children of Israel to take heed of the condition of Arabia, as to how staunch they are in their idolatry. Concerning this there would be argument

3. Jeremiah, 2 : 9–12 (Authorised Version). The Revised Standard Version reads: “Therefore I still contend with you, says the Lord, and with your children’s children I will contend. For cross to the coasts of Cyprus and see, or send to Kedar and examine with care; see if there has been such a thing. Has a nation changed its gods, even though they are no gods? But my people have changed their glory for that which does not profit. Be appalled, O heavens, at this, be shocked, be utterly desolate, says the Lord.”

The Hebrew text is as follows:

לְכֵן עַד אָרִיב אֶתְכֶם נָא־יְהוָה וְאֶת־בְּנֵי בְנֵיכֶם אָרִיב: כִּי עָבְרוּ
אֵי כְתִימִים וְרָאוּ וְקָדַר שְׁלָחוּ וְהִתְבּוֹנְנוּ מֵאֵד וְרָאוּ הֵן הִיתָה כְּזָאת:
הֲהִימִיר גּוֹי אֱלֹהִים וְהִמָּה לֹא אֱלֹהִים וְעַמִּי הַמִּיר כְּבֹדוֹ בְּלוֹא
יִזְעִיל: שָׁמוּ שָׁמַיִם עַל־זֹאת וְשָׁעֲרוּ חֲרָבוֹ מֵאֵד נָא־יְהוָה:

4. *Ibid.*, 3 : 2.

שָׂאִי עֵינֶיךָ עַל־שָׁפִים וְרָאִי אִיפֹה לֹא שְׁגַלְתָּ עַל־דְּרָכִים יִשְׁבֹּת
לָהֶם כְּעַרְבִי בַּמִּדְבָּר וְתַחֲנִיפִי אֶרֶץ בְּזוּיֶתֶךָ וּבִרְעֻתֶךָ:

with you (O children of Israel), so remember their condition. There will be pleading with the children of your children (meaning the generations to come), at the time when the Arabs have abandoned their stubbornness, but you and your children, i.e., my people, “changed their glory for that which does not profit”,⁵ i.e., idolatry.

Second point of the prophecy: Which community is mentioned?

The verse under discussion mentions two communities, namely Chittim and Kedar, and both these communities are Arabs. Chittim is a community which sprang from Japheth who was a son of Noah. This community settled in the Western part of Arabia. In the East of Arabia are settled the people of Kedar. The meaning of the verse is perfectly clear: that is, a direction being given to go and see from the Western to the Eastern parts of Arabia and to ponder as to whether such a happening occurred in any part of the world, as it did in Arabia, that the whole country was totally cleared from idolatry.

Third point of the prophecy: Arabia's unparalleled reform

The Prophet Jeremiah has expressed wonder at this happening in Arabia, which is an unparalleled event in the history of the world. These stubborn Arabs changed from belief in their idol-gods to the worship of One True God. With the exception of Prophet Muhammad, no other prophet has attained this elevated position. He, and he alone, is the great Reformer who changed the entire life of the Arabs and of Arabia. Prophet Jeremiah, towards the conclusion of his prophecy, mourns at the condition of his people, that the Arabs changed their degraded condition and attained glory but my people were unable to derive benefits therefrom. This event is so astonishing that even the heavens are astounded and surprised, that the hard-heartedness of the Jews exceeded even the obstinacy of the Arabs, whose idolatry was proverbial. The Arabs became the torch-bearers of the Unity of God, but the Jews, who were Unitarian and the heirs of prophets, were deprived of this glory.

Second tidings of Prophet Jeremiah: Makka — nucleus of all nations

“At that time Jerusalem shall be called the throne of the Lord, and all nations shall gather to it, to the presence of the Lord in Jerusalem, and they shall no more stubbornly follow their own evil heart. In those days the house of Judah shall join the house of Israel, and together they shall come from the land of the north to the land that I gave your fathers for a heritage.”⁶

5. *Ibid.*, 2 : 11.

6. *Ibid.*, 3 : 17–18. See Hebrew text at top of next page.

בַּעַת הַהִיא יִקְרָאוּ לִירוּשָׁלַם כְּסֵא יְהוָה וְנִקְוּ אֵלֶיהָ כָּל-הַגּוֹיִם
 לְשֵׁם יְהוָה לִירוּשָׁלַם וְלֹא-יִלְכּוּ עוֹד אַחֲרֵי שְׁרָרוֹת לְבָם הָרָע:
 בַּיָּמִים הָהֵמָּה יִלְכּוּ בֵּית-יְהוּדָה עַל-בֵּית יִשְׂרָאֵל וַיָּבֹאוּ יַחְדָּו
 מֵאֶרֶץ צָפוֹן עַל-הָאָרֶץ אֲשֶׁר הִנַּחְתִּי אֶת-אֲבוֹתֵיכֶם:

Hebrew text of Jeremiah, 3:17–18, from last page.

In this prophecy Jerusalem is Makka, as we have already shown in the prophecy of the Prophet Isaiah, and on account of the reasons that follow, it is evident that this prophecy refers to the new Jerusalem, Makka:

1. The Ka'ba has been known as the throne of God or the House of God, as it is written in the prophecy.
2. It is only in Makka that all nations have gathered together for and in the name of God. Islam received its share from all nations, and there is no country in the whole world from which people have not accepted Islam.
3. The “stubbornly following their own evil heart”, that is, idol worship, was removed from Arabia for ever.
4. It is only in Arabia that the house of Judah has walked with the house of Israel; no other religion had this privilege. The lost tribes of the children of Israel accepted Islam in Afghanistan and Kashmir; in Arabia the tribes of Aus and Khazraj, belonging to Judah, accepted Islam; and both having been absorbed in Islam they walked together in Makka, while when they were Jews they always fought each other.
5. Syria, which is called the land of promise, was inherited by the Muslims, and thus this prophecy, word for word, was proved both in regard to Makka and to the Holy Prophet Muhammad.

Third tidings of the Prophet Jeremiah: the bravery of the Arabs

“Behold, I am bringing upon you a nation from afar, O house of Israel, says the Lord. It is an enduring nation, it is an ancient nation, a nation whose language you do not know, nor can you understand what they say. Their quiver is like an open tomb, they are all mighty men.”⁷

In fulfilment of this prophecy the Muslims conquered Canaan: they were the

7. *Ibid.*, 5 : 15–16. See Hebrew text at top of next page.

הַגִּנִּי מִבֵּיא עֲלֵיכֶם גּוֹי מִמֶּרְחֶק בֵּית יִשְׂרָאֵל נֹאֵם-יְהוָה גּוֹי אֵיתָן
הוּא גּוֹי מַעֲוָלִים הוּא גּוֹי לֹא-תִדְעַ לְשׁוֹנוֹ וְלֹא תִשְׁמַע מִה-יִדְבָּר:
אֲשַׁפְּתוּ כְּקִבְר פְּתוּחַ כָּל־עַם גְּבוּרִים:

Hebrew text of Jeremiah, 5:15–16, from last page.

ancient nation whose language the people of Canaan did not know. Archery was perfected by these Arabs and every one was a brave and mighty man.

Fourth tidings of the Prophet Jeremiah

“For thus says the Lord of hosts: ‘Hew down her trees; cast up a siege mound against Jerusalem. This is the city which must be punished; there is nothing but oppression within her. As a well keeps its water fresh, so she keeps fresh her wickedness; violence and destruction are heard within her; sickness and wounds are ever before me. Be warned, O Jerusalem, lest I be alienated from you; lest I make you a desolation, an uninhabited land.’”⁸

In prophecies, mention of the name of a place often denotes the people who inhabit the land. Similar expressions are found in the Bible in many places. Therefore, wherever there is mention of wickedness in Jerusalem, it in fact refers to the wickedness of the Israelites, since there was wickedness not only in Jerusalem but in other cities of Judah too, where the Jews lived. Reference to Jerusalem indicates the whole Jewish nation. And in this prophecy, siege of Jerusalem signifies the siege of the Jewish people. In 4 A.H. the Prophet Muhammad besieged the Jewish community of Bani Naḍīr, because these people were plotting against Islam and, as was their wont, they were exhibiting their violence and mischief. Consequently, this community later had to be banished from Madina. The words of the prophecy “For thus says the Lord of hosts: ‘Hew down her trees’”, are thus expressed in the Quran:

“Whatever palm tree you cut down or leave it standing upon its roots, it is by Allah’s permission, and that He may abase the transgressors.”⁹

8. *Ibid.*, 6:6–8.

כִּי כֹה אָמַר יְהוָה צְבָאוֹת כָּרְתוּ עֵצָה וְשַׁכְּנוּ עַל-יְרוּשָׁלַם סִלְלָה
הִיא הָעִיר הַפֶּקֶד כָּלָה עֵשֶׂק בְּקִרְבָּהּ: כְּהִקִּיר בֵּר מִימֶיהָ כֵּן הִקְרָה
רַעְתָּהּ חֶמֶס וְשֹׂד יִשְׁמַע בָּהּ עַל-פְּנֵי תָמִיד חֲלִי וּמַכָּה: הַיּוֹסְרֵי
יְרוּשָׁלַם פֶּן-תִּקַּע נַפְשֵׁי מִמֶּנּוּ פֶּן-אֲשִׁימָן שְׂמֻמָּה אֶרֶץ לֹא נוֹשְׁבָה:

9. The Quran, 59:5.

The words of the Bible: “For thus says the Lord of hosts: ‘Hew down her trees’”, and the statement of the Holy Quran: “whatever palm tree you cut down ... it is by Allah’s permission”, are deserving of weighty consideration. Prophet Jeremiah said: “lest I make you a desolation”, and the Holy Quran says: “that He may abase the transgressors”, and in another place: “they demolished their houses with their own hands.”¹⁰

In fact, this Jewish community, according to the Prophet Jeremiah, turned their homes desolate and migrated to Syria, fulfilling the prophecy of Jeremiah with its own hands.

Fifth prophecy: Why the Bani Naḏīr did not accept Islam

Regarding the Bani Naḏīr tribe whose mention has been made in the fourth prophecy, a vision is also reported in the book of Jeremiah. It is surprising that the whole of Arabia became Muslim but one section of the Jews did not, and this was the only tribe that was the subject of the severe punishment of banishment. Jeremiah himself has given the reason for this, as follows:

“O daughter of my people, gird on sackcloth, and roll in ashes; make mourning as for an only son, most bitter lamentation; for suddenly the destroyer [AV: *spoiler*] will come upon us. I have made you an assayer and tester among my people, that you may know and assay their ways [AV: *I have set thee for a tower and fortress among my people, that thou mayest know and try their way*]. They are all stubbornly rebellious, going about with slanders; they are bronze and iron, all of them act corruptly. The bellows blow fiercely, the lead is consumed by the fire; in vain the refining goes on, for the wicked are not removed. Refuse [AV: *reprobate*] silver they are called, for the Lord has rejected them.”¹¹

The rejection of Islam by the Bani Naḏīr, and of the Prophet Muhammad, is in the eyes of God a matter of bitter lamentation, just as if someone’s only son dies and the mother grieves terribly. The Prophet Jeremiah has likened such a sorrowful happening to the event of the “daughter of Jerusalem”, or this Jewish tribe, not having accepted such a great benefactor of humanity.

10. *Ibid.*, 59 : 2.

11. Jeremiah, 6 : 26–30.

בַּת-עַמִּי חֲגִרִי-שֶׁק וְהִתְפַּלְשִׁי בְּאֶפֶר אֲבֵל יָחִיד עֲשִׂי-לָךְ מִסְפָּד
תִּמְרוּרִים כִּי פִתְאֹם יָבֹא הַשָּׂדֶד עָלֵינוּ: בְּחוּץ נִתְתִּיךְ בְּעַמִּי מִבְצָר
וְתִדַּע וּבִחֲנִת אֶת-דִּרְכָּם: כֹּלָם סְרִי סוֹרְרִים הֵלְכִי רַכִּיל נִחַשְׁת
וּבְרָזַל כֹּלָם מִשְׁחִיתָם הֵמָּה: נָחַר מִפֶּחַ מֵאֲשֶׁתָּם עִפְרָת לִשְׂוֹא צָרָה
צָרוֹף וְרָעִים לֹא נִתְקַדּוּ: כֶּסֶף נִמָּאֵס קָרְאוּ לָהֶם כִּי-מָאֵס יְהוָה בָּהֶם:

The Holy Quran has made mention of this happening in a chapter, the very name of which is *The Banishment*. It thus states:

“He it is Who caused those who disbelieved of the People of the Book to go forth from their homes at the first banishment.”¹²

There is no doubt that the Bani Naḍīr were banished from their homes. But in reality it was their disbelief in that great Prophet who was sent from the Lord God with a message of peace which brought about their expulsion from ‘Jerusalem’, i.e. Madina, which at that time was the abode of peace in the real sense. The result of this exile was that the Jews throughout history were banished from various countries.

The second vision of Jeremiah in this prophecy

“... for the spoiler shall suddenly come upon us. I have set thee for a tower and a fortress among my people, that thou mayest know and try their way.”¹³

In this prophecy, by ‘spoiler’ is meant the Lord. The real word of the Bible is *shoded*, which means who, or that, destroys, but in the Bible the coming of the Lord being likened to chastisement is a figure of speech. For this reason, on the word *shoded* is the addition of the adjective *ha-*; it has been changed to a proper noun. It signifies that the chastisement of God came upon them without warning. They certainly had towers and fortresses to protect themselves from chastisement, but the Bible here, by likening a prophet to a tower and a fortress, has indicated that prophets are the real towers and fortresses for their community’s protection. In this regard the Holy Quran states:

“While they thought that their fortresses would defend them against Allah. But Allah came to them from a place they expected not and cast terror into their hearts.”¹⁴

The reader is invited to refer to the vision of Jeremiah and compare its words with the verse of the Holy Quran above quoted, to see how much similarity there is between them. When these people lost connection with prophets, and they did not accept the one promised by those prophets, the prophets were no longer towers and fortresses for this community.

12. The Quran, 59 : 2.

13. Jeremiah, 6 : 26–27 (Authorised Version).

14. The Quran, 59 : 2.

Third vision in the above prophecy: Waywardness of the Bani Naḍīr

“They are all stubbornly rebellious, going about with slanders”. The third sign concerning the waywardness of the Bani Naḍīr has been mentioned, and they have been stated to be going about with slanders. This community was working hand in hand with the disbelieving Quraish tribe against Islam. Their letters of conspiracy and slander against Islam were intercepted.¹⁵ Their evil doings and hypocrisy is manifest from the signs of Bani Naḍīr as mentioned in the vision of Jeremiah’s prophecy. The Holy Quran also makes mention of this as follows:

“And from that which they melt in the fire for the sake of making ornaments or apparatus arises a scum like it. Thus does Allah compare truth and falsehood. Then as for the scum, it passes away as a worthless thing; and as for that which does good to men, it remains in the earth.”¹⁶

Whatever impurities are contained in gold or silver, it becomes scum after melting in fire. In a similar manner, where there are hypocrites in any community, when they are put to the test, their nefarious deeds become known. The tribe of Bani Naḍīr in outward appearance was as comrades to the Muslims, but in a battle their real worth and hypocrisy became known. It is a historical fact that the Bani Naḍīr made a treaty with the Holy Prophet Muhammad to stand neutral between him and his enemies. When he was victorious at Badr, they said that he was the prophet promised in the Torah, on account of the victory, but when the Muslims suffered a loss on the day of Uhud, they (Bani Naḍīr) repudiated their vow and broke the agreement. For this reason the Prophet Jeremiah has referred to them as “refuse silver” or “reprobate silver” which God condemned.

A question is posed as to why was this prophecy concerning the Bani Naḍīr? The meaning of the word *naḍīr* is pure gold or silver; and the Bible has given the verdict that they are reprobate silver. The words ‘reprobate silver’ or ‘reprobate metal’ have been used with several meanings in the Books of the prophets, and this figure of speech is in every respect applicable to the Bani Naḍīr:

1. Reprobate silver exposes its spuriousness in the presence of the smelter; it does not stand the test. If the Bani Naḍīr were pure gold or silver by virtue of their name, but on every test they proved themselves as reprobate — for to outward appearances they were friends of Muslims but inwardly they were enemies of Islam — this conduct is considered to be contemptible by every religion.

15. Hadith, in *Abu Daud*.

16. The Quran, 13 : 17.

2. Reprobate silver and wicked heart are synonymous terms. The heart which is unable to discern between right and wrong is a wicked heart. The Prophet Muhammad fulfilled his agreement with these people, but they had secret friendship and alliance with the enemies of Islam. This alone was sufficient to adjudge the truthfulness of the Prophet Muhammad, but the Bani Naḍīr, on account of severe prejudice, did not accept it.¹⁷

3. The purport and meaning of 'reprobate silver' is that it is a community condemned by God. As no one accepts reprobate silver, so God does not accept a reprobate community of hypocrites.¹⁸

4. There was a time that the religion of the Jews was acceptable to God. They received the bounties of prophethood and kingdom in large measure, but because of their transgressions both prophethood and kingship were snatched away from them, and because of earning the wrath of God this community was called 'reprobate silver'. God said to the Prophet Ezekiel:

"Son of man, the house of Israel has become dross to me; all of them, silver and bronze and tin and iron and lead in the furnace, have become dross. Therefore thus says the Lord God: Because you have all become dross, therefore, behold, I will gather you into the midst of Jerusalem. As men gather silver and bronze and iron and lead and tin into a furnace, to blow the fire upon it in order to melt it; so I will gather you in my anger and in my wrath, and I will put you in and melt you. I will gather you and blow upon you with the fire of my wrath, and you shall be melted in the midst of it. As silver is melted in a furnace, so you shall be melted in the midst of it; and you shall know that I the Lord have poured out my wrath upon you."¹⁹

5. No coin of any currency is invalidated until a new coin has taken its place. The advent of Islam was akin to the coming of new coinage. After Islam, the Jewish 'coin' became unacceptable. The Jews could not have been called as rejected and invalid currency until there was a change thereof. When Islam came, it invalidated all previous coins and currencies of all religions. For this reason, the Prophet Jeremiah has used together the terms 'reprobate silver' and 'rejected by God' in his prophecy, so that it may be proved that the religion of the Jews is no longer an acceptable coin in the market-place of faith and so it has been rejected by God.

6. The community of Bani Naḍīr were not impure silver or dross gold

17. Romans, 1 : 28; 2 Timothy, 3 : 8.

18. Titus, 1 : 16.

19. Ezekiel, 22 : 18–22.

from the beginning. In fact, from their very name they were pure gold and silver. Prophet Jeremiah in Lamentations says:

“How the gold has grown dim, how the pure gold is changed! The holy stones lie scattered at the head of every street. The precious sons of Zion, worth their weight in fine gold, how they are reckoned as earthen pots, the work of a potter’s hands!”²⁰

How surprising that pure gold changed into dross gold! The holy stones (the Rabbis) on whom the foundation of religion rested, were degraded in the streets. The precious sons of Zion, because of their own misdeeds, were likened to earthen pitchers, the work of the hands of the potter, regarding which the Prophet Isaiah says:

“‘... and its breaking is like that of a potter’s vessel which is smashed so ruthlessly that among its fragments not a sherd is found with which to take fire from the hearth, or to dip up water out of the cistern.’ For thus said the Lord God, the Holy One of Israel, ‘In returning and rest you shall be saved; in quietness and in trust shall be your strength.’ And you would not.”²¹

Jeremiah’s sixth prophecy

The Holy Quran states:

“Some of those who are Jews alter words from their places and say, we have heard and we disobey.”²²

Prophet Jeremiah has stated in this connection as follows:

“Even the stork in the heavens knows her times; and the turtledove, swallow, and crane keep the time of their coming; but my people know not the ordinance of the Lord. How can you say, ‘We are wise, and the law of the Lord is with us’? But, behold, the false pen of the scribes has made it into a lie. The wise men shall be put to shame, they shall be dismayed and taken; lo, they have rejected the word of the Lord, and what wisdom is in them? Therefore I will give their wives to others and their fields to conquerors, because from the least to the greatest every one is greedy for unjust gain; from prophet to priest every one deals falsely.”²³

There can be two reasons for the abrogation of a religious code: one can be that the time and season may have changed, and the other that changes have

20. Lamentations, 4 : 1–2.

21. Isaiah, 30 : 14–15.

22. The Quran, 4 : 46.

23. Jeremiah, 8 : 7–10. See next page for Hebrew text.

גַּם-תְּסִידָהּ בְּשָׁמַיִם יִדְעָה מוֹעֲדֶיהָ וְתוֹר וְסוֹס וְעִגּוֹר שֹׁמְרוֹ
 אֶת-עֵת בִּאָּנָה וְעַמִּי לֹא יָדְעוּ אֶת מִשְׁפַּט יְהוָה: אֵיכָה תֹאמְרוּ
 חֻכְמִים אֲנַחְנוּ וְתוֹרַת יְהוָה אֲתָנוּ אַכְּנֶה לְשֹׁקֵר עֲשֵׂה עֵט שֹׁקֵר
 סִפְרִים: הִבְשׁוּ חֻכְמִים חֲתוּ וַיִּלְכְּדוּ הִנֵּה בְדִבְרֵ-יְהוָה מֵאִסּוֹ
 וְחֻכְמַת-מָה לָּהֶם: לָכֵן אֲתָן אֶת-נָשִׂיהֶם לְאַחֲרִים שְׂדוּתֵיהֶם
 לְיֹרְשֵׁים כִּי מִקְטָן וְעַד-גָּדוֹל כָּלֵה בָצַע בָּצַע מִנְבִּיא וְעַד-כֹּהֵן
 כָּלֵה עֲשֵׂה שֹׁקֵר:

Hebrew text of Jeremiah, 8 : 7–10, from last page.

occurred in the previous scriptures. Prophet Jeremiah has clearly referred to these two aspects. Birds and beasts know their fixed times as to where they have to spend their summer and winter. When summer arrives they emigrate to a colder climate. What natural instincts have the cranes, that before the change of climate they take to the wings and go for thousands of miles! With the change of climate they again return. But alas, the Jewish community, despite being humans, were unable to discern the coming of the judgment of God. They thought that the religious code they had was sufficient for them. But the scribes had been making changes in their scriptures for a long time, and had corrupted the Book. The wise men were “put to shame” and “dismayed and taken” when Islam and the Holy Quran pointed out their corruptions, and put them to shame for their handiwork. Their interpolations concerning the alleged misdeeds of the prophets were exposed.

After the change and interpolation in the previous books the coming of a new dispensation was necessary, and it came and in its due time. But “lo, they have rejected the word of the Lord (the Holy Quran) and what wisdom is in them?” They were guilty of altering the scriptures knowingly. They gave preference to their own wisdom over the word of God. So then, where is their wisdom now? Do they not even see that the time of the coming of God’s judgment is now here? When the previous Law and the Book became worthless, then without doubt a new Law must come. Even beasts and birds discern the change of climate, so the Jews who had changed the laws should have anticipated all the more the coming of a new Law. Just as it was not wisdom on their part to alter their law themselves, similarly it was no wisdom of them to treat this new word of God with contempt. The Jews will suffer the consequences of their misdeeds, and this penalty will be inflicted on the whole community, as it is written:

“because from the least to the greatest every one is greedy for unjust gain.”²⁴

24. *Ibid.*, 8 : 10.

For this reason God says:

“When I would gather them, says the Lord, there are no grapes on the vine, nor figs on the fig tree; even the leaves are withered, and what I gave them has passed away from them.”²⁵

Consequently, the Jews received their due punishment from the tongue of Jesus Christ: they were already a fig-tree which had leaves on it but no fruit, and when Jesus cursed the fig-tree its leaves also withered and even the tree itself dried up.²⁶ Are these not sufficient indications and proof of the coming of a new dispensation and Law?

25. *Ibid.*, 8 : 13.

אֶסְףָּ אֶסְיַפֶּם נְאֻם־יְהוָה אֵין עֲנָבִים בְּגֶפֶן וְאֵין תְּאֵנִים בְּתֵאנָה
וְהָעֵלֶה נָבֵל וְאֶתֵּן לָהֶם יַעֲבֹרוּם:

26. Matthew, 21 : 19–20; Mark, 11 : 12–14, 20.

Chapter 10

Ezekiel's Prophecy

The Promised David, the resurrector of dry bones

The Most High God says in the Quran:

“Or like him who passed by a town, and it had fallen in upon its roofs (i.e., into utter ruin). He said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him. He said: How long have you remained? (The man) said: I have remained a day, or part of a day. He said: Nay, you have remained a hundred years; but look at your food and drink — years have not passed over it! And look at your donkey! And that We may make you a sign to men. And look at the bones, how We set them together then clothe them with flesh. So when it became clear to him, he said: I know that Allah is possessor of power over all things.”¹

In this verse mention has been made of the Prophet Ezekiel's vision, recorded in Ezekiel, chapter 37. It reads thus:

“The hand of the Lord was upon me, and he brought me out by the Spirit of the Lord, and set me down in the midst of the valley; it was full of bones. And he led me round among them; and behold, there were very many upon the valley; and lo, they were very dry. And he said to me, ‘Son of man, can these bones live?’ And I answered, ‘O Lord God, thou knowest.’ Again he said to me, ‘Prophesy to these bones, and say to them, O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.’ So I prophesied as I was commanded; and as

1. The Quran, 2 : 259.

I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. And as I looked, there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, 'Prophesy to the breath, prophesy, son of man, and say to the breath, Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.' So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceedingly great host. Then he said to me, 'Son of man, these bones are the whole house of Israel.' ”²

Jerusalem's revival

Before we enter upon a discussion of this lengthy prophecy it seems necessary to write something about the Prophet Ezekiel and his book. Prophets Jeremiah and Ezekiel were contemporaries who lived 600 years before Christ. Ezekiel's name in Hebrew is *Yehezqel*, which means 'God resurrects'. The *hazaq* of Hebrew is a synonym of *hādhaq* in Arabic, which denotes the power and efficacy of a physician, and is synonymous with Messiah, or the power of raising the dead to life. Ezekiel and *hādhaq* mean 'quicken life into the dead', though it appears from his book that he has uttered only a prophecy that the sons of Israel would again be raised to life after their death. Ezekiel's prophecy, it is a matter of fact, was fulfilled word by word. It consists of two distinct parts, one of which was fulfilled exactly after a hundred years, but the other part found its perfect fulfilment after a thousand years. On account of this prophecy Ezekiel appeared to be a great prophet who prophesied, some 1,200 years before, the resurrection and reanimation of Israel in all its detail. But his book, it is a matter of regret, is a most corrupt and obscure book. In order to gain their own selfish ends the Jews had tampered with the Hebrew version.³

It is clear from the verses of chapter 37 of the Book of Ezekiel, reproduced above, that the desolate and deserted valley through which Ezekiel had to pass, is Jerusalem, the sacred city of Israel. The Babylonian King, Nebuchadnezzar, ravaged and destroyed it, and drove the Children of Israel from their homes into exile. Ezekiel, who was the High Priest at Jerusalem, was also taken prisoner and put under restraint in the suburbs of Babel. Jeremiah and Ezekiel both have lamented and deplored this destruction of Jerusalem. But whatever was done to the Children of Israel

2. Ezekiel, 37: 1–11.

3. *Encyclopaedia Britannica*; *Encyclopaedia Biblica*; Hastings' *Bible Dictionary*, under the caption 'Ezekiel'.

was, in fact, the chastisement of heaven inflicted on them for their sinful deeds and transgressions. The significance of the valley's tumbling into ruins is that they had been made the recipient of this punishment on account of the vice and misconduct of their priests and religious divines, and that the punishment had been ordained and decreed by the Most High God. When Jeremiah and Ezekiel wept and cried before the Most High God, He assured them, saying that the sacred city and its Temple would be rebuilt after a hundred years, provided the Children of Israel and their divines would fulfil the covenant of God and bear obedience to His commandments.

Accordingly, the prophecy was accomplished in quite a clear manner; 536 years before Christ, and 65 years after the destruction of Jerusalem, Cyrus, the King of Persia, defeated the Babylonian King, and set the Children of Israel at liberty. He not only permitted them to rebuild Jerusalem, but also helped them with gold and silver from the state coffers for the construction of the Sacred Temple.⁴ In consideration of this beneficent deed, the Jews gave Cyrus the title of 'God's anointed, and the Son of God', notwithstanding the fact that he was not a Jew.⁵ But there were still thirty-five years for the Word of God to be fulfilled, and neither Cyrus's command nor gold could revivify and revive the Sacred Temple; and the people who put a spoke in and throttled this noble work, were the Jewish tribes themselves. They counteracted and opposed each other, and wrote to the King to baffle and defeat their plans, until Cyrus breathed his last. But their internecine strife did not come to end even after the King's death.

It was later on, in the time of Prophet Ezra when the Children of Israel took up a fresh and firm resolve to pay obedience to the Divine commandments and walk in the way of His pleasure,⁶ that the promise of the reconstruction and revival of the Sacred Temple came to be fulfilled exactly after a hundred years, in the reign of Darius Hystaspes. But it relates only to the two tribes of Israel, Judah and Benjamin. The ten lost tribes are in Afghanistan and Kashmir; and history tells us that a few people of the tribes of Judah and Benjamin also migrated to these countries so that the prophecy was fulfilled in a partial manner. The Jews, therefore, asserted emphatically: "It is still an event of the future." It is written in the Book of Zechariah:

"Ho! ho! Flee from the land of the north, says the Lord; for I have spread you abroad as the four winds of the heavens, says the Lord."⁷

4. 2 Chronicles, 36 : 22 – 23; Ezra, 1 : 1 – 4.

5. Isaiah, 45 : 1–2.

6. Ezra, chapters 5 and 6.

7. Zechariah, 2 : 6.

And again:

“And those who are far off shall come and help to build the temple of the Lord; and you shall know that the Lord of hosts has sent me to you.”⁸

Ten lost tribes of Israel in Kashmir and Afghanistan

The ten tribes of Israel, having been cut off and separated after the death of Solomon, had established a kingdom of their own in Samaria. They constituted, as compared to Judah and Benjamin, a much bigger fraternity among the Children of Israel. Their rule lasted for two centuries; and then the King of Syria (ancient Assyria), inflicting a crushing defeat upon them in 722 B.C., scattered and dispersed them. Where did this huge horde go to, and what became of them, is a puzzle which has baffled and bewildered the writers of history. We read in the *Encyclopedia Americana*, under the heading ‘Lost Ten Tribes’:

“It was formerly one of the puzzles of history to know what finally became of the Ten Tribes. There were several theories. Because of the fact that some Jewish monuments were found in China, some writers traced them to that land. Others found their descendants in India. ... The general consensus of scientific opinion, however, is that the tribes became absorbed, as subsequent vanished traces have, in neighboring nations, and thus were not lost in the real significance of the term. ... Dr. Giles Fletcher (1548–1611) identified the Tartars with the lost 10 tribes; consult his ‘The Tartars,’ printed in ‘Israel Redux,’ edited by S. Lee (1667). Dr. François Bernier (1620–1688), French physician for 12 years to the Great Moghul of India, in ‘Les voyages de Bernier contenant la description des Etats du Grand Mogul de l’Hindoustan’ (1699), speculates on the Kashmiris as descendants of the lost 10 tribes from certain customs and rites, and the prevailing type of facial features, as also of the neighboring Afghans and the Tajiks of Badakhshan, being distinctly Hebraic.”⁹

Thus according to the findings of Dr. Bernier, supported by some scientific opinion, the people of Kashmir and Afghanistan are the same ten lost tribes of the house of Israel who, having taken up their abode among the Hindu idolaters, had adopted their customs and habits. We may explain that although the Jews believe in the Unity of God, this Unity in the terminology of scholars of religion is called *henotheism*, i.e., the belief that ‘our God is

8. *Ibid.*, 6: 15.

9. *The Encyclopedia Americana*, 1956 edition, art. ‘Lost Ten Tribes’, vol. xvii, p. 632.

one, but other nations have their own Gods; our God is exclusively our own, having nothing to do with other peoples'. On this basis they hold that as long as they live in the land of their Lord, Jehovah, they should render obedience to Him, but when they emigrate to another place and take up their residence among other people, they should worship and adore the God of that land. So we find that, in the beginning, when they founded their own kingdom in Samaria, having been separated from Solomon's son, they again began to worship the Golden Calf.

The population of Kashmir, thus, consists of two nations, the *Kashmiri Kashyapi*, who trace their ancestry to the Hindu Rishi, Kashyap, and the *Ban Mash* who have migrated into Kashmir from outside; and although the Hindus did not absorb them, they had to adopt, according to their own belief, the worship of Hindu gods and their habits and customs. The Lost Sheep of the House of Israel, in my opinion, may also mean their physical disappearance, for having been cut off from their brethren and country, they went away to a distant land. But these were in reality the dry bones which, having turned away from the faith of Abraham and Jacob, had become devoid of the true spirit of religion, or dry and dispersed, as was shown to Prophet Ezekiel that no breath of life had been left in them.

The Children of Joseph and Ephraim

Of these lost tribes, the most honoured and renowned was the tribe of Joseph from among the Children of Ephraim; for only two tribes, of Judah and Benjamin, had been left in Palestine. Joseph's was the tribe of which it is written:

"Rachel is weeping for her children."¹⁰

Her lamentation was rightful and just, for the reason that all the hopes and aspirations of the Jews were linked up and connected with this tribe. Jacob, when he lay on his death-bed, conferred most of his blessings on Joseph's tribe and uttered a prophecy about their prosperity and success,¹¹ and Moses, too, in the last moments of his life, invoked for this tribe blessings, both spiritual and temporal.¹² How could it be that such a precious gem, as Joseph was, should have been abandoned and left in darkness, and the word of God should have failed in his case? It is a matter of fact that these ten tribes, including the Children of Joseph, the Sons of Ephraim, came to and settled in Afghanistan and Kashmir. The places and cities of Afghanistan and Kashmir have the same names as places mentioned in the Bible. They have *Gilgit* for the Biblical *Golgotha*, and *Poonch* for *Phenice*. The meaning of

10. Jeremiah, 31 : 15. Cf. Matthew, 2 : 18.

11. Genesis, 49 : 22–24.

12. Deuteronomy, 33 : 13–17.

Kabul in the Hebrew language is a *dirty city*; but it is not my intention to enter into this discussion at present. What I mean to say and stress is that Jacob, when he was on his death-bed, took a solemn promise from his sons, saying:

“What will you serve after me? They said: We shall serve your God and the God of your fathers.”¹³

Then Jacob, under Divine direction, conferred blessings on Joseph and his children. Also, Moses, the great prophet of God, pronounced Joseph and his children to be the inheritors of his blessings. How could it then be possible that all the promises held out by the Most High God should have fizzled out and failed, and the Children of Joseph should have lost themselves in the idolatrous people. No, it could never be. God sent His prophet, Jesus, to seek and find them, and bring them back to the religion of their fathers. In what a forceful language Jesus is reported to have said:

“What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the hills and go in search of the one that went astray? And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray.”¹⁴

“For the Son of man came to seek and to save the lost.”¹⁵

“I was sent only to the lost sheep of the house of Israel.”¹⁶

“And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd.”¹⁷

According to the Greek idiom, emphasis lies on the *them* in this verse. It was, thus, imperatively necessary that Jesus must go all the way to Kashmir to seek and save the lost tribes of Israel. God’s word, it should be remembered, can never go amiss; and He had given His promise to Abraham, Jacob, Joseph, Moses, Ezekiel and Jesus that He would rescue and save the Sons of Joseph. It is an invincible argument on the existence of God, the truthfulness of His messengers and, last of all, on the Divine mission of the Holy Prophet Muhammad, that the Most High God brought them all together in the religion of Muhammad which was, indeed, the Religion of Abraham,

13. The Quran, 2 : 133.

14. Matthew, 18 : 12–13.

15. Luke, 19 : 10.

16. Matthew, 15 : 24. See also John, 11 : 49–52; Matthew, 10 : 5–6.

17. John, 10 : 16.

and appointed for them one shepherd, the Holy Prophet Muhammad, and one King, the Promised David (i.e., the Holy Prophet Muhammad). A doubt may arise in one's mind that if Jesus had been sent to seek and find them, how did the Holy Prophet Muhammad come to be their shepherd? It should, therefore, be clearly understood that Jesus' main mission was to give the glad tidings of a Messenger who was to come after him. Jesus' success lies in the fact that he persuaded and prepared these tribes of Israel who had been dead to the religion of their fathers, to return to the faith of Abraham and Jacob.

God's promises with Joseph and his children were of a specific nature. It will not be out of place to make a mention of an important event here. When Jacob came to his son Joseph, who had been, for 17 years, at the height of grandeur and glory in Egypt, and beheld with his own eyes the fulfilment of the vision which Joseph had seen in his boyhood, the time for his departure from this world at last arrived. Joseph with his two sons, Manasseh and Ephraim, came into the presence of his dying father, who wanted to give his blessings to the two sons. Joseph, therefore, made the elder son, Manasseh, stand on his father's right-hand side, and the younger son, Ephraim, on his left, so that he might, placing his right hand on Manasseh's head and the left hand on Ephraim's head, give them blessings. But Jacob placed his right hand on the head of the younger son, Ephraim, and placed his left hand on the head of the firstborn, Manasseh, and blessed them. Joseph did not like it. He held up his father's hand saying:

“Not so, my father; for this one is the first-born; put your right hand upon his head.”¹⁸

But the father refused, and set Ephraim before Manasseh, and gave him more blessings! It was on account of these blessings that during the period of their rule, Ephraim's dynasty became so much dignified and renowned that its name became synonymous with the rulership of Israel. How could it be possible that this promised son and his tribe could become non-existent and extinct? There are, on one side, the promises held out by the prophets, and on the other side is their fulfilment in such a distinct manner which establishes the truthfulness of Islam and the Holy Prophet of Islam conclusively. If these tribes had been Christians, the matter undoubtedly would have become doubtful and dubious, and it could be said that their shepherd was Jesus; but the fact of their having come into the fold of Islam proves indisputably that their shepherd and King, the Promised David, is the Holy Prophet Muhammad. And this promise was the promise of God which has, as a matter of fact, come to pass with all its grandeur.

18. Genesis, 48 : 18.

Prophet Ezekiel, the sign of the truthfulness of Islam

“...that We may make you a sign to mankind.”¹⁹

Prophet Ezekiel saw this vision in 587 B.C., and Jerusalem had been ravaged in 599 B.C. It was a hundred years after its destruction that Jerusalem was rebuilt and revived. But it was not the home of the Children of Israel. In the Biblical terminology, Judah and Israel are two different dynasties. The Jews of Southern India do not call themselves ‘Jews’, but they call themselves ‘Israel’. I have had an opportunity of talking to them in person. It is written in 2 Chronicles that Hezekiah wrote letters to Israel and Judah.²⁰ The Kingdom of Northern Palestine was called ‘Israel’ only, and that of Judah and Benjamin conjointly was named ‘Judah’. Since the promises of God were with Joseph and the children of his son, Ephraim, the Gospel writers committed a pious fraud in drawing up the genealogy of Jesus, and made him the son of a Joseph, son of a Jacob, although nobody knows the name of Jesus’ father.²¹

The dry bones were the Children of Ephraim, the promised son of Joseph, and other tribes of Israel who, having merged into the Hindus, had become divested of faith and the spirit of Divine unity. Islam breathed into them the breath of life “from the four winds”,²² i.e., conferred on them the Holy Quran, which is the quintessence of all the Revealed Books of the world. By its miraculous touch they returned to life again, “stood upon their feet, an exceedingly great host”²³ and became the rulers of India.

The Most High God, then, said to Ezekiel, “these bones are the whole house of Israel”,²⁴ i.e., the Sons of Ephraim and their companions, the other tribes of Israel. The statement “I will bring you home into the land of Israel”²⁵ is a figure of speech which means their rehabilitation into the religion of their forefathers; otherwise it would be understood that even Jesus could not bring them back into their own land. The land of Israel, in reality, is the land wherein resides the Lord Jehovah; and it is, therefore, the religion of the prophets. The acceptance of Islam by all these tribes is, in fact, their return to the land of their fathers. And it was certainly not within the power and possibility of mortal man to proclaim, a thousand years before:

19. The Quran, 2 : 259.

20. 2 Chronicles, 30 : 1.

21. T. K. Cheyne, *Encyclopaedia Biblica*, art. ‘Joseph [in NT]: *Husband of Mary*’.

22. Ezekiel, 37 : 9.

23. *Ibid.*, 37 : 10.

24. *Ibid.*, 37 : 11.

25. *Ibid.*, 37 : 12.

“And I will put my Spirit within you, and you shall live, and I will place you in your own land; then you shall know that I, the Lord, have spoken, and I have done it.”²⁶

This *spirit* is the Holy Quran, which exists in every house in Kashmir and Afghanistan, and quickens life into them. After this, verse 16 should be carefully considered:

“Son of man, take a stick and write on it, ‘For Judah, and the children of Israel associated with him’; then take another stick and write upon it, ‘For Joseph (the stick of Ephraim) and all the house of Israel associated with him’; and join them together into one stick”.²⁷

The purpose of this performance has been explained in verse 19 as follows:

“... say to them, Thus says the Lord God: Behold, I am about to take the stick of Joseph (which is in the hand of Ephraim) and the tribes of Israel associated with him; and I will join with it the stick of Judah, and make them one stick, that they may be one in my hand.”²⁸

These were the two sticks of which Jacob said:

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be”;²⁹

“Joseph is a fruitful bough, a fruitful bough by a spring”,³⁰

26. *Ibid.*, 37 : 14.

וְנָתַתִּי רוּחִי בְכֶם וְחַיִּיתֶם וְהִנַּחְתִּי אִתְּכֶם עַל-אֲדָמַתְכֶם וַיִּדְעֻם כִּי
אֲנִי יְהוָה דִּבַּרְתִּי וַעֲשִׂיתִי ...

27. *Ibid.*, 37 : 16–17.

וְאָמַר בֶּן-אָדָם קַח-לָךְ עֵץ אֶחָד וּכְתֹב עָלָיו לַיהוּדָה וּלְבְנֵי יִשְׂרָאֵל
חֲבֵרָו וּלְקַח עֵץ אֶחָד וּכְתוּב עָלָיו לְיוֹסֵף וְכָל-אֶפְרַיִם וְכָל-בֵּית
יִשְׂרָאֵל חֲבֵרָו: וְקָרַב אֹתָם אֶחָד אֶל-אֶחָד לָךְ לְעֵץ אֶחָד ...

28. *Ibid.*, 37 : 19.

דִּבַּר אֱלֹהִים כֹּה-אָמַר אֲדֹנָי יְהוָה הִנֵּה אֲנִי לֹקֵחַ אֶת-עֵץ יוֹסֵף אֲשֶׁר
בְּיַד-אֶפְרַיִם וְשִׁבְטֵי יִשְׂרָאֵל חֲבֵרָו וְנָתַתִּי אוֹתָם עָלָיו אֶת-עֵץ
יְהוּדָה וַעֲשִׂיתֶם לְעֵץ אֶחָד וְהָיוּ אֶחָד בְּיָדִי:

29. Genesis, 49 : 10 (Authorised Version).

30. *Ibid.*, 49 : 22.

and upon whom the blessings of heaven had been bestowed.³¹ These were the two sticks, the kingship and the prophethood, or the blessings of the earth and the blessings of the heaven, that were joined in one in the Holy Prophet Muhammad. And the gathering of the people of all the lost ten tribes of Israel unto him was in this way, that they entirely embraced Islam in Kashmir and Afghanistan. Further Ezekiel says:

“and one king shall be king over them all; and they shall be no longer two nations, and no longer divided into two kingdoms.”³²

i.e., the Holy Prophet Muhammad shall be their one King forever. These words point to the fact that this Kingdom shall be a spiritual Kingdom, for no king shall live and rule up to the last Day of Resurrection. That this spiritual Kingdom shall last for all time to come, is a conclusive argument on the termination of the institution of prophethood. It is further stated:

“They shall not defile themselves any more with their idols ... and they shall be my people, and I will be their God.”³³

Among them shall appear many men of righteousness and rectitude, saints and *awliyā* who shall be spoken to by the Most High God. They shall be God’s and God shall be theirs. “My servant David shall be king over them”³⁴ is a prophecy with regard to the Promised David. For a fuller discussion on this subject, see the chapter *Psalms of David*. He shall be a king, a prophet-king like David, the founder of a new kingdom, and a shepherd over them all; for, David, too, was a shepherd before he became a king.

“They shall follow my ordinances and be careful to observe my statutes. They shall dwell in the land where your fathers dwelt that I gave to my servant Jacob; they and their children and their children’s children shall dwell there for ever; and David my servant shall be their prince for ever.”³⁵

This land is the spiritual land which had been conferred upon Jacob, that passed on to Ephraim in acceptance of Jacob’s prayer, wherefrom he or his children shall never be ejected. The Most High God goes on to say:

“I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will bless them and multiply them, and will set my sanctuary in the midst of them for evermore.”³⁶

31. *Ibid.*, 49: 25.

32. Ezekiel, 37: 22. For the Hebrew text of Ezekiel, 37: 21–26, see page 88, note 10.

33. *Ibid.*, 37: 23.

34. *Ibid.*, 37: 24.

35. *Ibid.*, 37: 24–25.

36. *Ibid.*, 37: 26.

In the Hebrew text the words are *lahem berith-shalom berith-'olam* — I will make a covenant of Islam for them, a perpetual covenant forever. In accordance with this, the Quran says:

“This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion.”³⁷

The words in Ezekiel's verse, “I will make a covenant”, denote the future tense, that the covenant will be made in the days to come; it is not the old covenant of Moses, and the phrase “everlasting” indicates that the covenant will be perfect. This is clear testimony to the perfection of religion in Islam. Jesus also confirmed it when he said:

“I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth.”³⁸

The Temple at Jerusalem, it is a famous fact of history, has never remained safe and secure, ever since the time it came into existence. And all the sacred places of the world, whatever the religion they might belong to, have, from time to time, passed into the hands of their enemies — Benares, Mathura, the Sacred Temple of Jerusalem, the Buddha's Kapilavastu, the Temple of Iran, all have suffered this cruel fate. It is only the holy Ka'ba of Islam which has remained safe and sound and unmolested by alien hands ever since the day it was built. Not so with the Sacred Temple of Jerusalem. It has, since the time it was constructed, always been ravaged and destroyed. It was first built in the time of Solomon in 1,000 B.C. According to our accounts, the Temple was plundered by foreign foes four times before its final destruction by the Babylonians in the year 599 B.C. :

1. first by Shishak in Rehoboam's time,³⁹ five years after the death of Solomon — Shishak, the king of Egypt to whom Jeroboam fled⁴⁰ and who plundered Jerusalem and the Temple;⁴¹
2. again under Jehoram's reign by the Philistines in conjunction with Arab tribes;⁴²
3. a third time under Amaziah's reign by Jehoash king of Israel — “And he seized all the gold and silver, and all the vessels that were found in the house of the Lord”,⁴³

37. The Quran, 5 : 3.

38. John, 16 : 12–13.

39. 1 Kings, 14 : 25.

40. 1 Kings, 11 : 40.

41. 1 Kings, 14 : 25; 2 Chronicles, 12 : 2, 5, 7, 9.

42. 2 Chronicles, 21 : 16, 22 : 1.

43. See 2 Kings, 14 : 13–14.

4. and a fourth time under Jehoiachin by Nebuchadnezzar.⁴⁴ Nebuchadnezzar burnt it to ashes.

After a hundred years it was built again in 516 B.C. in the reign of Darius Hystaspes, the King of Persia. Thereafter it went into the possession of Egypt, which was an old and bitter enemy of the Jews. In 198 B.C. it was conquered by Syria. After the death of Jesus, the Romans laid their aggressive hands upon it; and in 614 C.E. it went again into the possession of Persia. Last of all, Umar ibn Khattab, the second Caliph of Islam, conquered it in 637 C.E.; and since then, Jerusalem and its Sacred Temple having been saved from desolation and destruction, have become safe and secure, and its environs, too, have been declared to be *ḥarām* (sacred), in which fighting and bloodshed is strictly forbidden.

In this way, the vision of Prophet Ezekiel came to be fulfilled after a thousand years. The Sacred Temple was built anew. There is no doubt that in the time of the Persian King, Darius Hystaspes, it was partially reconstructed by Zerubbabel, but it was a poor show. We read in *Collier's Encyclopedia* under 'Jerusalem':

"Under the leadership of Zerubbabel a new temple was completed in 516 B.C., but it was smaller and poorer than Solomon's temple had been, and the old people who remembered the former glory of that house wept when they saw it."

But it was in Islamic rule that the Jews enjoyed the happiest time of their life. It is written in the *Encyclopedia* cited above:

"One of the happiest periods in Jewish history is known as the Golden Age of Spain. They began in about the A.D. 900's when the Arabs ruled the country."

It is thus obviously clear that it was in the time of the Muslim rule, which commenced a thousand years after the vision of Prophet Ezekiel, that the Sacred Temple of Jerusalem not only became safe and secure, but was also rebuilt, and its environs, too, were declared to be inviolable. The vision concludes in this way:

"My dwelling place shall be with them; and I will be their God, and they shall be my people. Then the nations will know that I the Lord sanctify Israel"⁴⁵

— the Lord Who, after the death of Israel when all their bones had become dry and disjointed, has brought them together again in a new life, a new religion, the religion of Abraham, Jacob and Joseph which was the religion

44. *Ibid.*, 24 : 10–14.

45. Ezekiel, 37 : 27–28.

of Divine Unity, and put upon them new flesh and new sinews, and breathed a new breath into them, so that they stood upon their feet, an exceedingly great army. The fact that everything was shown to Ezekiel beforehand in a vision, which came to pass precisely in the same manner after a thousand years, proves and establishes another great fact that God has power over everything, and makes good and fulfils the word spoken by Him.

The Jews and the Israelites, the seekers after the lost sheep of Israel, who profess belief in the Torah and the Prophets, should come and pay a visit to the countries of Kashmir and Afghanistan, study the faces and features of those peoples, their customs and ceremonies, the names of their cities, the tongues spoken by them, and compare them with those of the Hebrews, and appreciate how wonderfully the Divine promise given to Ephraim, son of Joseph, and his children has been redeemed, and the vision seen by Prophet Ezekiel fulfilled to the very letter. Christians should also pay a visit there and see how dead and defunct nations have benefitted by the light and guidance brought by Jesus and got into the fold of Islam, and returned to the house of Jesus' father David, while they, the followers of the Christian religion, are straying away from the Oneness and Unity of God, and lost in the quagmire of One equals Three, and Three equals One.

Chapter 11

Prophet Daniel's wisdom

Truth triumphs over strength

We read in the Holy Quran:

“And say: The Truth has come and falsehood vanished. Surely falsehood is ever bound to vanish.”¹

The coming of the Holy Prophet Muhammad has been said in this verse to be the coming of Truth, and the very same thing was said of him in the ancient scriptures. This verse had been revealed much earlier, but the Holy Prophet recited it over and over again when all the idols of Arabia could be of no avail to their worshippers, and the city of Makka was conquered without shedding a single drop of human blood. The Holy Prophet, as he recited this verse, “The Truth has come, and falsehood vanished”, poked at and smashed each idol with his stick; and with the instantaneousness of a miracle the holy Ka’ba was purged and purified of all idols. This defeat and discomfiture of the idol-worshippers of Makka took place in fulfilment of a prophecy uttered a long time before by the prophets of Israel.

The 27th Book in the Bible of the Jews and the Christians is the Book of Daniel. Jeremiah, Ezekiel and Daniel are those eminent prophets whose unconquerable will, high-spiritedness and wisdom, carry proverbial significance. They lived almost in the same age; and their pain and grief, their lamentation and wail of woe, was also of the same strain, namely, mourning the exile of the Jews, the desolation of Jerusalem, and the destruction of the Sacred Temple. But why was all this done? Israel was the chosen people of God, whose beautiful picture He had imprinted on the palm of His hand; the sacred Temple was God’s own house, even the pots and shovels of which were dear to His heart; and the city of Jerusalem has been built so fascinatingly by Solomon that the Lord Jehovah imitates another Jerusalem, the like of it, in the high heaven. But the Babylonian king, Nebuchadnezzar, ravaged and ransacked Jerusalem, destroyed the Temple, and carried away

1. The Quran, 17 : 81.

the Jews to Babel in captivity. Their fault was that, having turned their back upon the Lord Jehovah, they had taken to the worship of other gods; and it was intolerable to the infuriated and jilted Jehovah that His beloved should fall into the arms of a rival, another lover. He accepted and liked all her amour and blandishments, and even put up with her sins and transgressions from *aleph* to *taw*, i.e., all; but it was intolerable to Him that another god, be he of the high heaven or the earth below, should be associated with Him. It was for this reason that, in a fit of rage, He desolated His own city, destroyed His own house, and discarded His dear love.

The story dates back to the time when Daniel was fourteen years of age, and brought to Babel as a prisoner along with other companions. Nebuchadnezzar was, at the time, the ruler of Chaldea and his name, his power and pelf was a shining sign of his grandeur and glory. But the greatest deed of his life was the construction of a huge and horror-striking idol, and a big observatory for the study of the planets' movements. He was not only himself infatuated with idols and their worship, but also had a feverish passion for its propagation, and it was on account of this febrile fanaticism that he laid waste and devastated Jerusalem, demolished and destroyed the Sacred Temple, and drove the Jews to Babel as captives, and forced them to worship the idols of Chaldea instead of their Lord Jehovah; and when some of them refused to prostrate before his golden idol, his wrath flared up violently, and he ordered them to be burnt alive.²

Interpretation of the king's dream

Nebuchadnezzar was at the height of his grandeur and glory, when he beheld a dream which he forgot. The King commanded to call the magicians, and the astrologers, and the sorcerers and the Chaldeans, and said to them: First of all let me know what dream did I see, and then tell me its interpretation?³ But all of them, who claimed to be the knowers of hidden secrets, were put out and confounded by this question. At last the King sent for Daniel, and put the same question to him. Daniel desired of the King to give him time, and went into solitude, and implored the Most High God concerning this secret. The secret of the King's dream was revealed to Daniel, who related it in the presence of the King. He said:

“You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. The head of this image was of fine gold, its breast and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. As you looked, a stone was cut out by no human hand, and it smote the image on its feet of iron

2. Daniel, 3 : 6.

3. *Ibid.*, 2 : 1–9.

and clay, and broke them in pieces; then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.”⁴

Then Daniel told the interpretation of the dream before the King, saying:

“... you are the head of gold. After you shall arise another kingdom inferior to you, and yet a third kingdom of bronze, which shall rule over all the earth. And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things; and like iron which crushes, it shall break and crush all these. And as you saw the feet and toes partly of potter's clay and partly of iron, it shall be a divided kingdom; but some of the firmness of iron shall be in it, just as you saw iron mixed with the miry clay. And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. As you saw the iron mixed with miry clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay. And in the days of those kings the God of heaven will set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand for ever; just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be hereafter. The dream is certain, and its interpretation sure.”⁵

“You are the head of gold” — with this interpretation of the dream, both the Jews and the Christians are struck with surprise and bewildered as to which these kingdoms were! Let it be known to them that Syria, Babel, Iran and the Roman Empire are those kingdoms which came into existence one after the other; but the Kingdom of Heaven, which shall abide forever, they believe has not yet come into the world. The Jews claim that it will be the Kingdom of Israel, and the Christians contend that it will be the Kingdom of Jesus when he will come into the world a second time. A somewhat similar proposition is adduced by the common folk among the Muslims that Jesus will descend from the clouds, and the Mahdi will spring up from the earth, and both will conjointly establish the Kingdom of Islam in the world.

4. *Ibid.*, 2 : 31–35.

5. *Ibid.*, 2 : 38 – 45. The language of this passage is Aramaic. See next page for original text.

We need not disappoint and dishearten any of them. It is clear from the interpretation which Prophet Daniel offered of the King's dream that it relates to the Children of Israel or their enemies. The *head of gold* has been interpreted by him to mean the second Babylonian king, Nebuchadnezzar; and after him there is only one king of the silver kingdom, Belshazzar, his son, who was put to death by the King of Persia; and Babylon, in this way, passed into the hands of the ruler of Iran. The kingdom of Iran was, therefore, the third kingdom spoken of in the dream. The kingdom of Iran was later on defeated by the Roman Empire, which is hence the fourth kingdom. Its two feet, *part of iron and part of clay*, denote that it consists of two parts, one the rulership of the Christian kings, and the other the rulership of the Pope, i.e., the temporal and the spiritual kingdoms. Then comes the unhewn stone, the Heavenly Stone, which smashed into pieces the *great image* which represented in reality the different forms of idolatry — images of gold and silver, idols of brass, iron and clay.

Heavenly hand, the breaker of idols of gold and silver

It is said of Nebuchadnezzar that his treasures of gold were inestimable, which he spent lavishly on making his city beautiful and invulnerable. On the spacious roofs of his magnificent palaces were built the famous Hanging Gardens, which are even now considered to be one of the wonders of the

Text for Daniel, 2 : 38–45, from last page.

אֲנֹתָהּ הִיא רֹאשָׁהּ דִּי דְהָבָא: וּבְתֵרָהּ תְּקוּם מַלְכוּ אַחֲרֵי אֶרְעָא מִנָּהּ
וּמַלְכוּ תְּלִיתִיָּא אַחֲרֵי דִי נַחֲשָׂא דִי תִשְׁלֹט בְּכָל-אַרְעָא: וּמַלְכוּ
רְבִיעִיָּא תְּהִיָּא תְּקִיפָה כְּפָרוּזָא כָּל-קָבֵל דִּי פָרוּזָא מֵהֶדֶק וְחָשָׁל
לָא וּכְפָרוּזָא דִּי-מָרְעָע כָּל-אַלִּין תִּדָּק וְתִרְעֵ: וְדִי-חֲזִיתָהּ רִגְלִיָּא
וְאַצְבָּעָתָא מְנַהֵן חֲסָף דִּי-פָחַר וּמְנַהֵן פָּרוּז מַלְכוּ פְּלִיגָה תְּהִיָּה
וּמִן-נִצְבָּחָא דִּי-פָרוּזָא לְהוּא-בָּה כָּל-קָבֵל דִּי חֲזִיתָהּ פָּרוּזָא
מְעַרְב בְּחֲסָף טִינָא: וְאַצְבָּעָתָא רִגְלִיָּא מְנַהֵן פָּרוּז מְנַהֵן חֲסָף
מִן-קֶצֶת מַלְכוּתָא תְּהִיָּה תְּקִיפָא וּמְנָה תְּהִיָּה תְּבִירָה: דִּי חֲזִיתָהּ
פָּרוּזָא מְעַרְב בְּחֲסָף טִינָא מִתְעַרְבִין לְהוּן בִּזְרַע אִנְשָׁא וְלֹא-לְהוּן
דְּבָקִין דְּנָה עִם-דְּנָה הָא-כְּדִי פָרוּזָא לֹא מִתְעַרְב עִם-חֲסָפָא:
וּבִיּוֹמֵיהוֹן דִּי מַלְכִּיָּא אֲנוּן יָקִים אֱלֹה שְׁמִיָּא מַלְכוּ דִּי לְעֵלְמִין לֹא
תִתְחַבֵּל וּמַלְכוּתָהּ לְעֵם אַחֲרָן לֹא תִשְׁתַּבֵּק תִּדָּק וְחֲסָף כָּל-אַלִּין
מַלְכוּתָא וְהִיא תְּקוּם לְעֵלְמִיָּא: כָּל-קָבֵל דִּי-חֲזִיתָהּ דִּי מְטוּרָא
אַתְּגִזְרֹת אֲבָן דִּי-לֹא בִידִין וְהִדְקָת פָּרוּזָא נַחֲשָׂא חֲסָפָא כְּסָפָא
וְדְהָבָא אֱלֹה רַב הוֹדַע לְמַלְכָּא מָה דִּי לְהוּא אַחֲרֵי דְנָה וַיִּצִיב
חֲלָמָא וּמַחֲמִין פְּשָׁרָה:

world. They terraced one above the other so fascinatingly that the like thereof exists nowhere under the sun. Besides this, Nebuchadnezzar spent a good lot of his wealth in building anew the old temples. Keeping all these splendid wonders in view, it is not very difficult to form an estimate of Nebuchadnezzar's hauteur and vainglory. How arrogant and proud he must have felt when he used to pass by these magnificent palaces, with heaven-kissing gardens on their roofs, and temples decorated and adorned like a beautiful bride, with gigantic images of gold and silver within them. The Most High God did not like this pride and superciliousness of Nebuchadnezzar, which revived the memory of the time of the king of Abraham. All his grandeur and glory on one side, and on the other, being a man, the worship of lifeless idols which the artisans built with their own hands, and then forcing the people to prostrate before these idols; all these factors constituted such a heinous sin that the retribution thereof came upon his head in the form of mental aberration and insanity; and Nebuchadnezzar, running away to the forest, began to live in the company of beasts, feeding on grass.⁶

It is written in the Book of Jeremiah that Babel is a cup of gold,⁷ drinking wherefrom the nations of the world became intoxicated. The terrible tyranny and oppression perpetrated by kings in the inebriation of power and pelf is not unknown to the students of history. It was the Holy Quran which, first of all, proclaimed against autocratic rule, and laid it down as a principle that affairs of the State should be decided by counsel. In Islam, the conception of rulership and kingdom is not that of autocracy, but rulership, according to the Islamic teaching, belongs to the people, and should be carried out in consultation with men of wisdom and understanding under the direction of Divine revelation. The Holy Prophet (may peace and the blessings of God be upon him) is the very first king who, in spite of the fact that coronations of Caesar and Chosroes and other smaller kings were held in those days, and even today, crowns of gold adorned with diamonds and precious stones are placed on the heads of Kings and Popes, smashed into pieces and shattered the golden head of kingship. The Holy Prophet was the one sole ruler of the entire peninsula of Arabia who neither built a throne for himself nor any crown of gold for his head. In the same way, after him, all through the reign of the first four Caliphs, none of them built any throne, or crown, or palace for himself, although the Muslims had spread over the vast countries of Iran and Turkey, so that the intoxication of power might not fuddle and fuzz him. This idol of kingship was broken into a thousand pieces by Islam; and the democratic form of government that is found in the civilized countries of the world today is due to that "wrapped-in-blanket" King of Arabia. Babel and all the other kingdoms built on the Babel pattern, that sip intoxicating liquor

6. Daniel, 4 : 4-33.

7. Jeremiah, 51 : 7.

from cups of gold and silver made out of public funds, are gradually vanishing away from the world. But the first model of it is the Holy Prophet Muhammad.

Isaiah had long before uttered a prophecy⁸ which was repeated again by Prophet Jeremiah.⁹ But the prophecy was not fulfilled completely in the time of Jesus; and how could it be when his Kingdom was not the kingdom of this world? To be a perfect model for kings and rulers had been ordained for the Holy Prophet only, who passed through all the phases of life from orphanhood and destitution to the highest pinnacle of power and rulership. He displayed before the world his excellent example of worldlessness in the midst of kingship. So it was that the prophecy was repeated after the death of Jesus again in St. John's Revelation.¹⁰ It is, therefore, a conclusive argument of the fact that in the interpretation which Prophet Daniel put upon the King's dream, the hand of God is in reality the hand of the Prophet Muhammad, which broke into pieces not only the images of stone but also the heads of kings which were, as a matter of fact, the heads of gold.

There is in the history of the world perhaps only one country and only one entire nation which, breaking all their idols and images, adopted the worship of the One True God. And why should it not have so happened when the Most High God had said it through the mouths of His prophets? This nation was the Children of Kedar, the eldest son of Ishmael. The prophecy said:

"For cross to the coasts of Cyprus and see, or send to Kedar and examine with care; see if there has been such a thing. Has a nation changed its gods, even though they are no gods?"¹¹

Go to Kedar, and ponder over and think if it ever happened in the world that a whole nation, having smashed all their idols into pieces, adopted the worship of the One True God. This was the Holy Prophet Muhammad's nation which lived in Arabia. History cannot point to any other country in the world wherefrom idols and images vanished away so completely as not to leave a trace behind. Is there any country in the world where idols and their worship do not exist? Even in the Christian faith the worshippers of idols are found everywhere in the shape of Roman Catholics. Is it not a great miracle that since the day the Holy Prophet broke the idols which had been installed in the Ka'ba the whole peninsula of Arabia became purged and purified of idol-worship? Christianity, it is regrettable indeed, has gone a step further and laid the foundation of another idol-worship of a worse nature, i.e., man-worship, under the title of Pope and saint worship; and this worship

8. *Ibid.*, 21 : 9.

10. Revelation, 14 : 8, 18 : 2, 19 : 21.

9. Jeremiah, 51 : 8.

11. Jeremiah, 2 : 10–11.

of the religious divines is certainly more dangerous and deadly than the worship of dead idols. The power of the remission of sins in this world has been snatched away from God, and placed into the hands of Popes and padres. All these human idols yearning for Divine heights and honour have also been crushed to pieces by that Heavenly Stone, proclaiming: There is none except Allah who can forgive sins; and all power belongs to Allah, and not to any Pope, padre or *pir*.

After the extermination of all kinds of idolatry, the Kingdom of Heaven, as foretold by Prophet Daniel, was established, which is to abide for all time to come. No human kingdom, it is but evidently clear, can exist and stay for ever. It is only the spiritual Kingdom which has been described by Jesus as:

“My kingship [AV: *kingdom*] is not of this world”¹²

which can endure and abide everlastingly. These words of Jesus, “My kingdom is not of this world”, are pregnant with important significance. If the kingdom of Jesus has never before been of this earth, it will not, nor can it ever be, so long as this earth exists; for there is a strong emphasis in these words. He did not say: it is not at this time but it will be before the day of Resurrection. By the spiritual kingdom is meant Prophethood. Its abiding forever, therefore, means the abiding of the Holy Prophet Muhammad's Prophethood forever. After him, no prophet can come, neither new nor old. He is, of a truth, the last Prophet-King whose Prophethood and spiritual kingdom will have no end.¹³

Daniel's Second Prophecy

The dream of Belshazzar, Nebuchadnezzar's son

The Chaldeans, even in those early days, were so proficient and perfect in astrological calculations and the study of the stars that the Hindus, and the superstitious among the people of the West also, even today follow in their wake. It was they who built, first of all, magnificent observatories for the study of the movements of planets. No affair of the State was taken in hand and commenced until the auspicious moment and the acquiescence of the ruling god were ascertained from a star-gazer. Even the most auspicious hour for the consummation of marriage was determined by the astrologer. The movements of the planets, it was considered, took place according to the will and pleasure of the gods.

Babel has ceased to exist; and its great observatories, having been buried underground, have become the dens of beasts. The city, which once extended over 2½ miles or 17 miles or 40 miles etc., has now become the subject of

12. John, 18:36.

13. Daniel, 2:44.

archaeological investigation. Let us see what has remained of the city of Babel, and what has been obliterated. A year of 365 days, a week of 7 days, one day and night of 24 hours, each hour of 60 minutes, and each minute of 60 seconds; Babel's wine jars, and the heathens' images of the heavenly bodies, revive the memory of Babel even now. Also ponder over the names of the seven days of the week, which are prevalent in the world. It is said that these names have been derived from the names of seven planets, but they are in reality the names of gods that rule over the days.

1. Of all the heavenly bodies the sun is the biggest; and so is its lord. Its name should, therefore, come first. The first day of the week is, therefore, called *Adityawar* or *Aitwar* by the Hindus, i.e., the day of the sun, and in English it is called Sunday. In French it is *dimanche*, in Spanish, *domingo*, and in Italian, *domenica*. All these names have been derived from the Latin term *dies dominicus*, which means 'The day of God or Heaven'.

2. Next to the sun comes the moon. So the second day of the week is called *Somwar* by the Hindus, i.e., the day of the moon; and in English it is called *Monday*, i.e., the moon's day.

3. The Hindus call the third day of the week *Mangalwar*, i.e., the day of Mars which is its lord. Mars or Mangal is said to be the god of war. In English it is called *Tuesday*, from *Tiw*, i.e., the god of war.

4. The fourth day of the week is called *Budhwar* by the Hindus. *Buddha* is the name of a planet or its lord. In English it is called *Wednesday*, i.e., Woden's or Odin's day.

5. The name of the fifth day, according to the Hindus, is *Brihaspatwar*; and in English it is called *Thursday*, from *Thur*, i.e., Thor, the name of Jupiter. Jupiter is considered to be the god of rain and storm.

6. The sixth day is called *Sukrawar* by the Hindus, and is regarded as the day of the planet Sukra or its god. In English it is called *Friday*. *Fri* is the name of the Saxon Venus or goddess of beauty.

7. *Sanicharwar* is the seventh day of the week according to the Hindus. It is the day of the planet Sanichar and its lord. In English it is called *Saturday*. *Satur* refers to the planet Saturn.

In Babylon, these heavenly bodies were worshipped and adored in those days. Every work was undertaken after taking into account the movement and position of the planets, that there might not be left any possibility of failure or frustration; and not a step was taken without first consulting the astrologer. On one occasion, the commencement of an auspicious period was to be celebrated. Royal astrologers of high learning and repute advised the king on the basis of their astrological calculations that the propitious function

should be performed on such and such day at such and such hour which is most auspicious. Accordingly, the king, on the appointed day, invited a thousand prominent persons and officers of the State, princes of the Royal House and the queen, to a sumptuous banquet. Delicious drinks and dishes, intoxicating liquor and spirits were served to the guests luxuriantly; odoriferous offerings were presented to the gods in heaven in worshipfulness and devotion; and there was nothing more to be desired in that kingly carousal. The princes and the priests were all happy. The *devatas* were gladly accepting the offerings made to them; when, lo, a mysterious hand was seen writing on the wall in front of the king three words of the Syriac language:

“MENE, MENE, TEKEL, PARSIN.”¹⁴

The king was struck with awe and terror by this mysterious writing. He urged upon his astrologers and diviners, seers and soothsayers to decipher and disclose it. But all their claims to future-telling and prognostication mixed in thin air. Prophet Daniel was at last summoned, who read the writing on the wall with some confidence, and interpreted it, saying:

“God has numbered the days of your kingdom and brought it to an end; ... you have been weighed in the balances and found wanting; ... your kingdom is divided and given to the Medes and Persians.”¹⁵

Just at the time when the king and his ministers were celebrating the inauguration of the propitious period, and pleasing the gods with their rich offerings, the ruler of Persia, with his large army, reached the gates of the city of Babylon. The invading army diverted the river Euphrates, which flowed through the city, to the other side, and got into the city through that way, and reached the scene of celebrations without any let or hindrance. The King Belshazzar was taken prisoner, and killed. Such is the result if the course of action be determined with reference to the calculated good or evil effect of the planets, and the favour of the pleased *devatas*.

There is, in this event, one thing for the careful consideration of the Jews and the Christians, which proves palpably that this prophecy relates to Islam and the Holy Prophet Muhammad. The king was along with his ministers of the state and prominent personages, in his cups, and the images of gold and silver which stood for and represented the gods of heaven, were being worshipped and adored, when he beheld a mysterious hand writing something on the wall.¹⁶ The Most High God, Who displayed this sign on the wall, is not averse to kingship and rule, but He is certainly opposed to the worship of idols and images. If He should, having killed the idolatrous

14. Daniel, 5 : 25.

15. *Ibid.*, 5 : 26 – 28.

16. *Ibid.*, 5 : 4 – 5.

king of Babylon, place the kingdom in the hands of another idolatrous king, it could not have been an act of any merit or value; for, it is written about Darius, the King of Persia, in chapter 6 of the Book of Daniel, that a golden image of him was made, and it was decreed that anyone who would not bow before and worship it, would be cast into the den of the lions; and Prophet Daniel, who did not submit to this decree, was actually thrown into the lions' den.¹⁷ Therefore, the interpretation of "MENE, MENE, TEKEL, PARSIN" is not that the kingdom will be taken away from one idolater to be given to another idolater who will force the Children of Israel to bow their heads before, and worship, idols. But the real meaning or true and correct interpretation of this mysterious writing is that idolatry will be exterminated root and branch from the territories of Babylon, and the worship of the One True God will be established instead, and that such a rule will be set up on that land which may be called 'the Kingdom of Heaven'.

Hence the true interpretation of "MENE, MENE, TEKEL, PARSIN" is that the time of the idols of gold and silver that are worshipped, and caused to be worshipped by force, is about to come to a close, and the kingdom of the One True God, which is to abide and last forever, is near at hand, so that with the advent of the Holy Prophet Muhammad not a trace was left of the worship of idols in Babylon, of the sun and fire in Iran, of the golden calf which the Children of Israel had started worshipping in Samaria, and of the idols and images of Arabia. The age of their gods came to an end, and the cup of their life became full to the brim, and the kingdom of Persia was given to the Muslims for all time to come. Even the names of the seven days of the week, *Sunday*, etc., which had been dedicated to the worship of seven gods, were changed into 'first day', 'second day', 'third day', 'fourth day', 'fifth day', Friday and the Sabbath, and devoted to the worship of the One True God, so that one may not even think that this is the day for the worship of the sun, and that is the day to propitiate and please the god moon etc., etc.

Importance of the Sabbath with the Jews and the Christians

Having heard the secret of the days of the week, let us now listen to the secret of the Sabbath also. The Jews have a very great reverence for the Sabbath; and Judaism is perhaps the only religion which has prescribed the death-penalty for the contempt of the Sabbath, i.e., one who labours and works on that day shall be put to death. But why is it that the Sabbath is held in so high an esteem by the Jews? We come across four different explanations of it in the Bible:

1. God made the heavens and the earth in six days, and rested on the seventh day, and became refreshed. His people should also,

17. *Ibid.*, 6: 16.

therefore, work for six days, and take rest on the seventh day.¹⁸

2. In Egypt, the Children of Israel crossed through the river in safety, and their enemy, together with his large army, perished in the sea before their eyes. They should, therefore, observe the Sabbath in commemoration of that great event.¹⁹
3. Thankfulness and gratitude for the new harvest should be expressed through the observance of the Sabbath.²⁰
4. When the Children of Israel were in the wilderness, God rained upon them from heaven manna as a fresh food every day. It, however, came down twice as much on Friday evening, and nothing came on Saturday, the holy day of rest. It was for this reason that Saturday came to be observed as the day of thanksgiving.²¹

But none of these reasons seems to be cogent enough for laying so strong a stress upon the Sabbath:

1. If the great Lord of the world felt fatigued after six days' work and had to take rest on the seventh day, His position will have to be taken as no better than that of an ordinary human being. Moreover, the work to be done was so simple and small that he had to pronounce only once in a day, "Be", and it became. But how much more difficult and hard is the task of man? He has, however, the advantage of night. All the day long he works hard, but takes rest at night, and becomes fresh again the next morning.
2. Thanksgiving service for crossing the river safely in Egypt is held once a year. It has nothing to do with the weekly Sabbath.
3. In the same way, it has no relation whatsoever with the reaping of a new harvest.
4. If gratitude for the coming down of manna from heaven was to be expressed, it should have been done on Friday when the heavenly food was supplied in double quantity, and not on Saturday which was a closed day.

The truth of the matter is that, over all the ceremonies and festivals of which a mention has been made in the Torah, the Sabbath excels and surpasses in superiority to such an extent that the man found guilty of violating its sanctity shall be put to death. *Secondly*, the sacredness of the Sabbath has been linked with the unity and obedience of God, i.e., the next

18. Exodus, 20 : 11, 31 : 14 – 17, 35 : 2; Genesis, 2 : 2.

19. Deuteronomy, 5 : 12 – 15.

20. Exodus, 34 : 21.

21. *Ibid.*, 16 : 22 – 30.

commandment, after reposing faith in the Lord Jehovah, is to observe the sanctity of the Sabbath. *Thirdly*, this day is not, like with the Christians, the day of worship with the Jews, but it is the day of complete happiness and rest. If a Jew should not work for six days, the Lord Jehovah will not take him to task for it. But as regards the seventh day, even a doctor or a physician will be interrogated if he had felt a patient's pulse when there was no apparent danger to his life. *Fourthly*, "remember the Sabbath day to keep it holy"²² is one of the Ten Commandments, which are of the topmost importance in the Torah, and were inscribed on stone-tablets by Moses on the top of the mountain, or "written with the finger of God", as stated in Exodus.²³ The Hebrew words are *kethubim be-ešba'-elohim*.

The Sabbath, therefore, is not an ordinary thing. If rest, and no work, had been meant, the commandment should have been: take rest when you get tired and fatigued with work. A man who works for six or nine hours a day, will of himself take rest, having been tired and exhausted. What was, then, the need for sending down this commandment from heaven, or writing it with the finger of God? Every man in this world either works during the daytime and takes rest at night, or *vice versa*. It is but an act of nature. So this commandment is obviously on all fours with a commandment such as God saying: Take food when you feel hungry. In the same way, it is useless and futile to give commandments for other needs of human nature. If God had been working day and night continuously for six days, the work being nothing more than to pronounce "Be", and rested on the seventh day, having been tired, the commandment should have been: work day and night continuously for six days, and on the seventh day lie down and repose in your bed; which is obviously an impossibility. And if the philosophic explanation underlying this commandment is to provide rest for our servants and animals, it should have been more essentially stated that the servants and animals should not be made to work for more than so many hours. But the Most High God, whereas He wrote nothing with His finger regarding our daily rest, which is absolutely necessary for the maintenance of our health, seemed to be more anxiously concerned with the seventh-day rest. In the opinion of a rational man, blessed and blissful are those six days in which God made the heavens and the earth, and created the world, and not that day on which He did nothing. For a man, too, happy and blessed is the day on which he works and does good to the world, and not the day on which he roams about and wanders worklessly.

In view of the utmost sanctity attached to the Sabbath in the Bible on the one hand, and the senselessness of the significance which the Jews have imposed upon it on the other hand, we have been obliged to examine and

22. Exodus, 20 : 8.

23. Exodus, 31 : 18, 32 : 16.

scrutinize it more critically. The conception of the Sabbath has been borrowed by the Jews from Babylon. It is written in the *Encyclopaedia Britannica*:

“A theory that the Jewish Sabbath, name and institution alike, is derived from Babylonian sources was propounded by Friedrich Delitzsch (*Babel and Bible*) and has been widely accepted. To quote Delitzsch, ‘... the 7th, 14th, 21st and 28th days of the month are marked on a calendar of sacrifices and festivals dug up in Babylonia ... as days which are not suitable for any affair...’ ”²⁴

Furthermore:

“It is not unreasonable to suppose that both *shapattum* and *sabbath* are descended from a word belonging to the older tongue from which both the Babylonian language and the Hebrew developed, and that its prime meaning is ‘full moon day’.”

Hence, the Sabbath is in reality the day of the full moon. It is written in 2 Kings that when a woman wanted to approach a man of God to entreat him for prayer, her husband said:

“Why will you go to him today? It is neither new moon nor sabbath.”²⁵

In the same way, in Isaiah the new moon and the sabbath are spoken of together.²⁶ Reference, in this connection, may also be made to Hosea and Amos where a mention of both the new moon and the Sabbath has been made together,²⁷ so that the *Encyclopaedia Britannica* has also written in the light of these references:

“This combination of new moon and Sabbath suggested to Meinhold (*Sabbat und Woche im Alten Testament*, 1905) that originally the Sabbath must have been the day of the full moon. This theory is very plausible ...”²⁸

And countering an argument against this, it is stated:

“This last argument, however, might easily be countered, for if it be a fact that the full moon festival was converted into the weekly Sabbath the disappearance of the former would be amply accounted for.”²⁹

24. *Encyclopaedia Britannica*, 14th edition, 1932, vol. 19, art. ‘Sabbath’.

25. 2 Kings, 4 : 23.

26. Isaiah, 1 : 13.

27. Hosea, 2 : 11; Amos, 8 : 5.

28. *Encyclopaedia Britannica*, as cited above.

29. *Ibid.*

It is thus obviously clear that the sanctity of the Sabbath is in reality the sanctity of the fourteenth day of the lunar month. The Jews got this idea from Babylon, for a slave nation always yearns after holidays. A plausible pretext for the enjoyment of rest and repose in those days was, in this way, cooked up and set forth. Jesus did work on the Sabbath day and demonstrated before the world that "the Sabbath was made for man, not man for the Sabbath".³⁰ But Christianity, since it was only an offshoot of Judaism, could not refrain from its observance. They, however, instead of Saturday, made Sunday the day of the Lord that they might be able to join the Sun-worshippers on that day for service; otherwise Saturday was traditionally the Sabbath day, for the observance of which the Bible has given an emphatic direction, stressing that one who worked on that day and violated its sanctity shall be put to death. The Christians, by violating the sanctity of the Sabbath, have committed disobedience of the Ten Commandments of the Bible, and drawn upon themselves the decree of the Lord Jehovah. The Jews, following in the wake of Babylon, looked upon and regarded four days in the month as inauspicious for work; and the heavenly punishment that came upon them in consequence, took away from them all good feelings of bravery, chivalry and honesty, so that they could not even maintain a small state of their own, and became scattered in all the countries of the world.

The Holy Prophet Muhammad (may peace and the blessings of God be upon him) has taught that the Most High God is to be worshipped and adored every day, in the time of rest and repose, as well as in the midst of daily activities. And this is the practical proof of "the first of all the commandments", that "you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength";³¹ otherwise, to make a display of the love of God once in seven days is an outright contempt of the sublime feeling of love. Friday, in Islam, is the day of public prayer; but even on that day the doing of work, when the service is over, is not forbidden. As a matter of fact there is no such Sabbath in Islam when no work should be done and the day must be spent in rest and leisure. Jesus undoubtedly introduced a reform into the Jewish conception of the Sabbath, that the doing of good deeds was permitted on that day. But the Holy Prophet Muhammad, of whom Jesus had rightly said that he would "guide you into all the truth",³² has taught: remember God five times daily, morning and evening; and on Friday worship Him at the specified time and spend the rest of the day in your ordinary daily activities.

30. Mark, 2 : 27.

31. Mark, 12 : 28 – 30; Deuteronomy, 6 : 4 – 5; Luke, 10 : 27.

32. John, 16 : 13.

The statement that God worked continuously for six days of 24 hours each and rested on the seventh day is unacceptable to reason. It can, however, be said that the creation of this universe has, in the course of its evolution, passed through six biological periods. But the argument that since God worked for six days of 24 hours each, we must also work for six days and take rest on the seventh day is childish and puerile. God is constantly at work for ever. Says the Holy Quran:

“Every moment He appears in a new state of glory.”³³

The very idea of His taking rest or standing in need of rest is senseless and absurd, and inconsistent with the Divine attributes. To call a nothing-doing and idle day a *holy day* is indeed the work of idlers and lotus eaters, and a sign of slavery and debasement. If six of our days are tainted and impure, and only one day pure and clean, then the whole of our life will also be six times more foul and filthy than pure. It was revealed to the Holy Prophet:

“The Sabbath was ordained only against those who differed about it”³⁴

— meaning thereby that the Babylonians forbade work on that day, looking upon it as unfavourable and inauspicious; and the Jews, too, forbade work on that day, considering it to be holy and sacred; whereas the Christians submitted neither to the bidding of the Bible nor to that of intellect and reason, and came to believe that only one day of the week is the Lord’s Day, or the day of worship.

Islam and its Holy Prophet have declared, on the other hand, that all the days of the week are holy and sacred, and that every day is the day for the love and worship of God. It has furthermore been stressed that God should be remembered five times every day, even in the midst of your mundane affairs, and the rights of His creatures should also be fulfilled. This is the true significance of loving God “with all your heart, and with all your soul.” When you love a person of this world, do you remember that person once a week only, and at the appointed hour, or enshrine that person in your mind and memory all the time? A regular-in-prayer Muslim remembers God all the time. As soon as he gets out of his bed early in the morning he offers prayer. Another prayer he says when the day begins to decline, and the third in the late afternoon. The time of the evening prayer comes when the sun is set; and the fifth prayer is said before retiring to bed. And the experience of the regular-in-prayer Muslim bears it out clearly how, having said one prayer, he yearns for the next, as if he is such a devoted lover of the Most High God that he hurries into His presence time and again, and holds communion with

33. The Quran, 55 : 29.

34. *Ibid.*, 16 : 124.

Him. The Christians lay stress on their tenet that God is love. But God will have more love for him who loves Him the more; and the proof of the love for God is to go into His presence over and over again. The weekly public prayer of the Christians is also an imitation of the Muslims' example. It cannot be proved from the Gospel record that Jesus ever in his life said the Sabbath prayer together with all his disciples. But it was only the Holy Prophet Muhammad who, all through his life, conducted the congregational prayer in the mosque five times a day.

Prophet Daniel's Last Word

The King of all nations and languages

In chapter 7 of his Book, Prophet Daniel has described a strange and surprising vision in which he saw a lion having eagle's wings, a leopard and a bear. Then he beheld another dreadful and terrible beast with ten horns. He concluded it, saying:

“As I looked, thrones were placed and one that was ancient of days took his seat; his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, its wheels were burning fire.”³⁵

“I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.”³⁶

Prophet Daniel has interpreted all these visions to mean that:

“These four great beasts are four kings who shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, for ever and ever.”³⁷

Further on it is stated:

“... until the Ancient of Days [God] came, and judgment was given for the saints of the Most High, and the time came when the saints received the kingdom.”³⁸

35. Daniel, 7 : 9.

37. *Ibid.*, 7 : 17–18.

36. *Ibid.*, 7 : 13–14.

38. *Ibid.*, 7 : 22.

“And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.”³⁹

It is generally argued that all these prophecies pertain to the kingdoms of Babylon, Iran, Syria or Egypt and the Roman Empire, which had been related to the children of Israel. But, says the Most High God, last of all, that the last kingdom, which shall be an everlasting kingdom, shall be given to the saints of the Most High God. These are the very people a mention of whom has been made in the Sacred Scriptures as “ten thousand saints”. In this connection we have already referred to the famous prophecy uttered by Enoch and Moses, foretelling the advent of the Holy Prophet Muhammad, a mention of which has been made not only in the Old Testament, but also in the scriptures of the Hindus and the Buddhists, as well as in the New Testament in the General Epistle of Jude.⁴⁰ Of all the prophets of the world, the Holy Prophet Muhammad is the only Prophet who was accompanied by “ten thousand saints” at the time of the conquest of Makka. This kingdom has been called the Everlasting Kingdom for the reason that by the term ‘kingdom’ is meant here *prophethood*; and since no Prophet will come after the Holy Prophet Muhammad, his kingdom therefore will be the Everlasting Kingdom.

39. *Ibid.*, 7 : 27.

40. See pages 23–24 and 73.

Chapter 12

The Minor Prophets

1. Prophet Hosea's Prophecy

The deliverer of the Israelites from idolatry

“Surely Allah loves those who turn much to Him, and He loves those who purify themselves.”¹

Hosea, which literally means ‘deliverance’, or those who pointed the path of deliverance to the Children of Israel, was the first of the twelve smaller Prophets of the Bible. He was related to the northern branch of the Children of Israel which had their centre at Samaria, and consisted of the Ten Tribes of the House of Israel. Besides them, the Judean branch had only two tribes. The story which Hosea has related of himself in the first three chapters of his book, if it is not a metaphorical statement, is indeed very strange and painful:

“... the Lord said to Hosea, ‘Go, take to yourself a wife of harlotry and have children of harlotry, for the land commits great harlotry by forsaking the Lord.’ ”²

Hosea, accordingly, married a woman named Gomer whom he loved much. But she, even after bearing three children, forsook her husband and went after her lovers, who debauched and defiled and then deserted her. She was sold away, and became a slave woman. Hosea took pity on her, and bought her for fifteen pieces of silver. But he could not now keep her as a wife, nor did he marry another woman. He, however, learnt from this bitter experience the lesson of the love of God, that just as there was in his mind a passionate love for the woman who ran after other men, in the same way was the Lord Jehovah strongly in love with the Children of Israel, and that howsoever corrupt and highly depraved they might be, and might even worship idols

1. The Quran, 2 : 222.

2. Hosea, 1 : 2.

and gods of other nations, and prostrate before the Golden Calf, but the Lord God could not but love the Children of Israel much in the same way as was Hosea immersed deep in the love of Gomer.

This book has suffered a good deal of change and alteration, and the commentators of the Bible look upon it as the most difficult book to deal with. Still, let us listen to what the Most High God said to Hosea:

“For the children of Israel shall dwell many days without king or prince, without sacrifice or pillar, without ephod or teraphim. Afterward the children of Israel shall return and seek the Lord their God, and David their king; and they shall come in fear to the Lord and to his goodness in the latter days.”³

Again, in chapter 4:

“Hear the word of the Lord, O people of Israel; for the Lord has a controversy with the inhabitants of the land. There is no faithfulness or kindness, and no knowledge of God in the land; there is swearing, lying, killing, stealing, and committing adultery; they break all bounds and murder follows murder.”⁴

In short, chapter 4 of the Book of Hosea is replete with a mention of the adultery and idolatry of the Children of Israel. But towards the end of the book, in chapter 14, it had been foretold that Ephraim shall repent and return to the Most High, renouncing idol worship. Ephraim was the tribe of Joseph which emigrated to, and resettled in, Afghanistan and Kashmir. We have, in the foregoing pages, while discussing the prophecies spoken by Prophet David, dealt with in detail the prophecy of the Promised David, that it was in respect of the Holy Prophet Muhammad. Therefore, by Ephraim's repentance and remorse, and repudiation of idolatry, was meant that they would enter into the fold of Islam. And how beautifully has this prophecy come true; for Prophet Jacob, their sire, had given many more blessings to Ephraim than to any other son. Ephraim and their allied tribes, having apostatized, had lost themselves in the ranks of the idolaters. But the Promised David recovered and reclaimed them, making them to relinquish idolatry for all time to come. When the Children of Israel, having abjured God, had fallen into the worship of idols, it was but natural that the Most High God did not remain their Lord, and He, therefore, divorced this nation. Since marriage with a divorced one was forbidden, Hosea did not marry Gomer again. Thus Ephraim's recoiling and repenting, and accepting David as their King, signified that they would change their faith and religion. It is very simple to understand that if the Most High God, Who is the Lord of all

3. *Ibid.*, 3 : 4–5.

4. *Ibid.*, 4 : 1–2.

the nations of the world, should neither divorce and discard an adulterous nation, nor keep it to Himself after the manner of a wedded wife, nor permit it, having given divorce, to enter into another wedlock, then this divorced woman is, of all the women, the most miserable and pain-stricken. This is what Hosea has said in the language of metaphor and figure of speech. If the Most High God, being the Lord of all the nations of the world, does not break with an adulterous nation, but clings to them lovingly, and does not incline to a good and righteous people who love Him with all their heart and with all their soul, then He will be the God of evil and not that of good. Love of the depraved nation and hate of the righteous one is in reality love of evil and aversion to good. If it were so, the Lord God should have been satisfied and pleased with the adultery and abomination of the Children of Israel, for “like master, like man”.

2. Prophet Joel's Prophecy

After the prophet Hosea, in the line of the twelve smaller prophets, Prophet Joel comes next. The literal significance of the term *Joel* is that *Jo is God*, i.e., Jo is one of the names of God. As regards the time, place and history of this man, opinions differ. In the Hebrew manuscript of the Book of Joel there are four chapters whereas in the Greek manuscript there are only three, for in it the second and third chapters have been amalgamated and combined. The book begins with this statement:

“The word of the Lord that came to Joel, the son of Pethuel.”⁵

The books of Hosea, Micah and Zephaniah, too, begin with this sort of statement, pointing clearly to the fact that it is an insertion of the editor. With regard to the subject matter, the book has been divided into two parts. In part one, a mention has been made of the devastation and ravage wrought by the ever-recurring attacks of locusts in the country of the Jews, and the remedy thereof has been stated to be repentance and turning towards God of the Children of Israel. Some commentators are of the opinion that locusts actually attacked the fields of Israel, and ate up and devoured their crops and foliage, and that the people were so much disappointed and disheartened that they fell away from God and His House. But others have taken it to be a figurative statement for the invasions of the rulers of Iran and other assailants who deprived Israel of the House of God and His worship, and they began to worship and adore others than God. Prophet Joel, therefore, utters a warning to his people, saying:

5. Joel, 1 : 1.

"Lament like a virgin girded with sackcloth for the bridegroom of her youth ... Alas for the day! For the day of the Lord is near, and as destruction from the Almighty it comes."⁶

After this, a painful picture has been drawn of the dissolution and destruction which was to come upon and smite Israel, saying:

"The earth quakes before them, the heavens tremble. The sun and the moon are darkened, and the stars withdraw their shining."⁷

But in verse 21 of the same chapter Prophet Joel, all of a sudden, begins to comfort and console his people, and gives them the glad tidings of deliverance from these afflictions, and goes on to say:

"Be glad, then, ye Children of Zion, and rejoice in the Lord your God: for he has given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."⁸

Prophet Joel concludes with these words:

"And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants and maidservants in those days, I will pour out my spirit. And I will give portents in the heavens and on the earth, blood and fire and columns of smoke."⁹

"And it shall come to pass that all who call upon the name of the Lord shall be delivered".¹⁰

"I will gather all the nations and bring them down to the valley of Jehoshaphat".¹¹

Prophet Joel closes his book with the following statement:

"Put in the sickle, for the harvest is ripe ... their wickedness is great. Multitudes, multitudes, in the valley of decision! For the day of the Lord is near in the valley of decision."¹²

It is obvious from the above-quoted verses that a time shall come when the wickedness and evil-doing of the Children of Israel shall exceed all limits, in consequence whereof the chastisement of heaven shall come upon and

6. *Ibid.*, 1 : 8, 15.

8. *Ibid.*, 2 : 23 (Authorised Version).

10. *Ibid.*, 2 : 32.

12. *Ibid.*, 3 : 13-14.

7. *Ibid.*, 2 : 10.

9. *Ibid.*, 2 : 28-30.

11. *Ibid.*, 3 : 2.

afflict them, and that it shall be such a severe punishment, and so high the wrath of God, that even the earth and the heavens shall tremble, i.e., their affairs of the world and religion both shall fall to the ground and perish; and the stars shall cease to give light, i.e., the knowledge of their leaders of religion shall become darkened and lightless. After this premonishment, the promise of reward and recompense indicates a change in the nation, i.e., if the people should take a good turn and reform themselves, they shall be delivered of the inflictions. Otherwise, how could it be that whereas the people became more and more wicked in their sinful deeds, God became, without any reason, more and more favourably inclined towards them so that every one of them began to see visions and even their handmaids became recipients of Divine revelation? Such a thing could only be possible if the Children of Israel, relinquishing their moth-eaten religion, in which the Lord God has taken an oath of speechlessness and silence, should adopt, instead, that living, throbbing religion whose people shall now be the beholders of visions and recipients of Divine communications. That religion is, of a truth, the religion of Islam, and the signs of it have been said to be as under:

1. They shall have the first rain of the season. And this rain is the Quranic revelation which began to descend in the month of Ramadan. This term, *Ramaḍān*, has been derived from *al-ramaḍān* which means intense heat, and also the first rain of the rainy season which, giving a wash to the face of trees and leaves, cleans them of dust and dirt (*vide the Commentary by Imam Razi*).

2. It has also been stated that this event shall take place in the valley of Jehoshaphat, which has also been called the Valley of Decision, and the Valley of the Desert. The Jewish scholars have given it yet another name, the Blessed Valley. But the literal significance of the term *Jehoshaphat* is 'God judges'. The Jewish and the Christian scholars have not been able to pinpoint the valley which answers to the above mentioned description. But all these signs find their fulfilment in the case of Makka and Madina. The term *Madina* means the valley of decision, for it has been derived from *dīn*, which means reward and requital.

3. Regarding the first rain of the month from heaven, of which a mention has been made by Prophet Joel, the Holy Quran has said:

"The month of Ramadan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the criterion (separating truth from falsehood)." ¹³

4. The valley which the Jews call Jehoshaphat, the blessed valley or the

13. The Quran, 2 : 185.

valley of the desert, is in reality the valley of Makka whereon the Holy Quran has conferred another name, Bakkah:

“Certainly the first house appointed for men is the one at Bakkah, blessed and a guidance for the nations.”¹⁴

5. It was pertaining to this very place that Prophet Joel had foretold:

“Multitudes, multitudes, in the valley of decision!”¹⁵

The significance of the term *Bakkah* is ‘the Blessed Valley’. But it also means the gathering of people in multitudes; and it was in order to fulfil this promise that the Most High God said that it was a resort for men to gather in multitudes and a place of security.¹⁶

6. *The day of the Lord in the valley of decision* means the time when the differences of all the nations of the world were decided by means of the Holy Quran, and not only the Children of Israel but all the nations of the world also were called people of the One True God and invited to come together and unite in one universal religion. These signs, mentioned by Prophet Joel, neither befit nor come true in the case of any other valley in the world. This prophecy, as a matter of fact, contains, in the first place, a mention of Madina and her environs where the Jews had taken their abode and settled, and of the destruction of their religion and worldly affairs, and of their falling away from the Most High God and His House. In the second place, there is a mention of the first rain of the month, i.e., of the Quranic revelation, believing whereon they can be delivered of their chastisement, otherwise in the valley of decision they shall have to wait for the Divine judgment and suffer the consequences thereof; and that it is this religion of Islam, through the blessedness of which people — men, women and even handmaids — began to dream dreams and behold visions.

3. Powerful Revelation of Prophet Amos

In the line of the prophets of which we are speaking here, Amos comes third in number. It is said that the significance of this term *Amos* is not known. But its one significance is *bearer of a burden*. Since Divine Law and Messengership is indeed a burden, it can, therefore, be the attributive name of a prophet. Of his forefathers, too, nothing is known. As for his own self, he says that he is an obscure shepherd, unknown to fame. Amos was an inhabitant of the southern part of the country. He had been raised to prophesy against the northern kingdom of Judea. At that time, Jeroboam was

14. *Ibid.*, 3 : 96.

15. Joel, 3 : 14.

16. The Quran, 2 : 125.

the King of Judea. These people, having been inebriated with the intoxication of rulership and power, had become licentious and lewd. Prophet Amos paid visits to their houses and warned them that if they did not desist from their carnality and corruption, the result would be disastrous for them. He said:

“Woe to you who desire the day of the Lord! Why would you have the day of the Lord? It is darkness, and not light; as if a man fled from a lion, and a bear met him ... Even though you offer me your burnt offerings and cereal offerings, I will not accept them, ... But let justice roll down like waters, and righteousness like an ever-flowing stream.”¹⁷

It is but obvious that, making a reference to the biggest branch of Israel, Prophet Amos had foretold their disruption and ruin, and called their rotten way of worship as simply unacceptable and obnoxious. Speaking of the immoral government of Judea, Amos said:

“... who sing idle songs to the sound of the harp, and like David invent for themselves instruments of music; who drink wine in bowls, and anoint themselves with the finest oils, but are not grieved over the ruin of Joseph!”¹⁸

That is to say, that in spite of the fact that they were the rulers of such a big kingdom, they lived in wickedness and sin and cared not, nor worried about the people and children of Joseph who had gone over to unbelief and apostasy. So, when the day of the Lord shall come, and the sun of prophethood shine forth with all its resplendence and glory, these unfortunate Children of Judah shall have no benefit nor any good therefrom. Further on, Prophet Amos goes on to say:

“‘Behold, the days are coming,’ says the Lord God, ‘when I will send a famine on the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.’”¹⁹

i.e., there shall not be, among Israel, even a single person whom the Lord God shall speak to. It is, thus, but evidently clear that the string of Divine revelation shall be cut asunder. But it shall, henceforward, be granted to and continued in another nation. The Holy Quran underlines and endorses every word uttered by Prophet Amos, saying:

“And We indeed gave Moses the Book — so doubt not the meeting with Him — and We made it a guide for the Children of Israel. And We made from among them leaders to guide by Our command when

17. Amos, 5 : 18 – 24.

18. *Ibid.*, 6 : 5 – 6.

19. *Ibid.*, 8 : 11.

they were patient. And they were certain of Our messages. Surely your Lord will judge between them on the day of Resurrection concerning that wherein they differed ... See they not that We drive the water to a land having no herbage, then We bring forth thereby seed-produce, of which their cattle and they themselves eat. Will they not then see? And they say: When will this victory come, if you are truthful? Say: On the day of victory the faith of those who (now) disbelieve will not profit them, nor will they be respited.”²⁰

That is, the things which We had spoken in the Book of Moses pertaining to the future time were repeated again by the smaller prophets, *the twelve small prophets* in the technique of the Jews: that the day of decision was near at hand, and on that day the unbelievers shall have no benefit; and that this guidance and law, or the water of Divine revelation, shall rain upon that land which had been barren and unfertile, and yielded not to any effect; but with this spiritual rain it shall become productive and fruit-bearing. Read the prophecy uttered by Prophet Amos, and read it over again, and reflect how the Children of Israel, on the day of decision, were discarded and thrown out of the Divine favour, and all their sacrifices, worships and boastful claims of being the Sons of God stood them in no good stead, notwithstanding the Divine promise held out to them:

“Five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.”²¹

“How should one chase a thousand, and two put ten thousand to flight ... ?”²²

“One man of you puts to flight a thousand, since it is the Lord your God who fights for you.”²³

These promises which had been held out to Israel through the agency of Moses came to be fulfilled on the day of decision that took place in Madina and its environs; the Lord God was seen fighting, not for the Jews, but for the Holy Prophet Muhammad and his companions, and the Jews were seen in flight, hundreds of them being chased by a single Muslim. But, besides this worldly warfare, the entire prophecy uttered by Prophet Amos was fulfilled *verbatim* in the favour of the Holy Prophet. The institution of Prophethood and Divine revelation came to a close in Israel. But this rain recommenced and fell on such a valley and country which, like a dry and barren land, had been lying useless for a long time; and the day of the Lord

20. The Quran, 32 : 23–29.

21. Leviticus, 26 : 8.

22. Deuteronomy, 32 : 30.

23. Joshua, 23 : 10.

came when the prayers and sacrifices of the Children of Israel became useless and unavailing. Amos brought his prophecy to a close with the statement:

“In that day I will raise up the booth of David that is fallen”.²⁴

David’s tabernacle was the House of Law which the Children of Israel had demolished with their sinful deeds, and the Christians had destroyed with their false belief and pernicious doctrine of atonement; for in the Holy City during the time of David the House of God had not yet been built. It was constructed by Solomon; but he had at the same time also predicted its desolation and ruin. So, the throne of David and the Law both were taken away from Israel, and all its blessings were conferred on the Ka’ba. Is not such a great revolution an argument on the truthfulness of the Holy Prophet Muhammad? But it should be remembered that wherever in these books there is a mention of the new birth or regeneration of Israel, it is obviously an amendment of the Jewish scholars. Instead of *Bene-Yishma‘el* they inserted the name of *Bene-Yisrael*. Otherwise how could it be possible that whereas, on the one hand, the Lord God should smite them with the famine of hearing His words, and the sun and the moon and the stars among them should cease to give their light, He should, in the same breath, commend and praise them, just as has been done in the concluding verses of this book? If the term *Ishmael* be read in these verses instead of *Israel*, facts stand to confirm and corroborate it. The Jews, it is an admitted fact, have, in order to gain their own ends, corrupted the sacred text here and there.

4. Prophet Obadiah’s True Vision

After Amos comes the book of Prophet Obadiah, which contains only 21 verses in all, and the word of God in it is even less. The history of this prophet, too, is shrouded in mystery. From his book only this much can be gathered that he belonged to the Edomite nation, which was descended from Esau, the twin brother of Jacob. This was the third branch of the Children of Abraham, who had taken their abode and settled on Mount Seir. The term ‘*obadyah*’ means ‘the servant of God’. Elsewhere, while discussing the prophecies of Moses (see Chapter 4), we have dealt with and discussed fully the famous prophecy uttered by him, saying:

“The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints”.²⁵

24. Amos, 9 : 11.

25. Deuteronomy, 33 : 2 (Authorised Version).

The coming of the Lord from Sinai means the advent of Moses with the Torah, and the rising of the Lord from Seir is the prophethood of Job, which pertains to and had a relation with Seir, and Obadiah, too, was from among these people. According to the Biblical story, Jacob, having deceived his father Isaac, usurped the right of his elder brother. Jacob and Esau were twins in the womb of their mother, but Esau was first to come out and Jacob followed him. Jacob deceived his father; a man can deceive another man, but the wonder of it is that, according to the Bible, the Lord God, too, was taken in and deceived, and to Jacob He gave the right of his elder brother Esau. When Isaac came to know that he had been deceived, and Jacob had taken away all the blessings by a trick, he made some recommendation to the Most High God in favour of Esau, too, and this prayer of Isaac is recorded in Genesis;²⁶ and it came to be fulfilled in the case of the Children of Esau, and among them, too, prophets and princes appeared. And this is the significance of the Lord's appearing to them from Seir.

But in consequence of the prophecy uttered by Obadiah, this small kingdom also fell into ruin, and their rulership ceased to exist forever, and this part of the country merged into Arabia. The cause of their disruption and ruin, Prophet Obadiah tells us, was that those people, too, had exceeded the limit in the commission of sinful deeds, having been inebriated with the intoxication of power. Just as the Lord God had come from Sinai, and fought for Israel against their enemies, but at last the Kingdom of Judea was ravaged and destroyed at the hands of the Babylonians, in the same way the Lord appeared among this branch of the Children of Abraham; but the end of it, too, as reported by Obadiah, was desolation and destruction. The Lord, then, made His appearance on the hills of Paran (Arabia), and fulfilled the words spoken by Obadiah:

“Saviours shall go up to Mount Zion to rule Mount Esau; and the kingdom shall be the Lord's.”²⁷

Accordingly, the downfall and destruction of Jerusalem was effected at the hands of Nebuchadnezzar, King of Babylon, and this small Kingdom of Edom, after the captivity of the Jews, merged into Arabia; and all these people, when the Lord appeared on mount Paran, became Muslims. The *Zion* spoken of in the verse is the *Zion* of Hagar.²⁸

26. Genesis, 27 : 39 – 40.

27. Obadiah, verse 21.

28. Galatians, 4 : 24 – 25.

5. Prophet Jonah's life-giving message

Prophet Jonah's book opens with the statement:

"Now the word of the Lord came to Jonah the son of Amittai, saying, 'Arise, go to Nineveh, that great city, and cry against it; for their wickedness has come up before me.'"²⁹

Jonah lived 800 years before Christ, and was a contemporary of Prophet Isaiah, and a mention of him is made in 2 Kings 14 : 25; but his book was committed to writing 400 years after him. The Most High God had raised him to prophesy against Nineveh, which was a great city, but had also earned a very bad name for her wickedness and evil-doing. His book tells us that Jonah, disobeying the Divine direction, went to Tarshish instead of Nineveh, and boarded a ship on the way. But, by the commandment of God, a mighty tempest arose in the sea, and the ship was likely to be broken. All the passengers, having been struck with fear, began to pray to God to save their lives, but Jonah, retiring to a quiet corner, fell into fast sleep. The captain got into a rage against him, and said words to the effect: Everyone is trembling for his life and you are sleeping. Then the people said: "Let us cast lots, that we may know on whose account this evil has come upon us." The lot, as luck would have it, fell upon Jonah. When the people interrogated him, they came to know that it was on account of him that the storm was upon them. Jonah said to them, "Throw me into the sea." It was done accordingly, and the tempest abated. The mariners fell on their knees and offered thankful prayers to the Most High God. Now the Lord had prepared a great fish to swallow up Jonah; and he remained in the belly of the fish three days and three nights.³⁰

Jonah prayed to the Lord God from the fish's belly, and confessed his fault, and craved pardon, and the fish vomited out Jonah upon dry land. The praise which Jonah sang of the Most High God in the fish's belly bears resemblance to the words of the Psalms 3. Now the word of the Lord came to Jonah a second time, saying, "Arise, go to Nineveh." He went, and gave notice, and warned the people of Nineveh of the coming Divine chastisement, saying, "Yet forty days, and Nineveh shall be overthrown." He himself went out of the city, and sat there to see what would become of the city. On the other side, people become afraid of God, and repented. The King, too, "rose from his throne, removed his robe, and covered himself with sackcloth, and sat in ashes", and wept and cried to God. The Lord God accepted their repentance, became merciful, and withheld His punishment. "But it displeased Jonah exceedingly, and he was angry", and said to the Lord God: It

29. Jonah, 1 : 1–2.

30. Jonah, 1 : 1–17.

was for this reason that I would not warn the people of Nineveh, “for I knew that thou art a gracious God and merciful, slow to anger, and abounding in steadfast love... Therefore now, O Lord, take my life from me; for it is better for me to die than to live”; what face shall I show to the people of Nineveh, they will consider me a liar. Jonah went out of the city, but there was no place of refuge, and he sat in the shade of a plant which the Lord God had prepared. And Jonah was exceedingly glad of the plant. But God appointed a worm at night which attacked the plant and it withered. The next day when the scorching sun arose and beat hot upon Jonah's shelterless head, he was exceedingly distracted, and said: “It is better for me to die than to live.” Upon this, God said to Jonah, and said so very well:

“You pity the plant, for which you did not labour, nor did you make it grow, which came into being in a night, and perished in a night. And should not I pity Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left [i.e., between good and evil], and also much [sinless] cattle?”³¹

You have grieved for the plant, and would I have not grieved over the destruction of these people?

Such is the story of Prophet Jonah as related in the Bible.³² But stranger still is what the commentators of the Bible have written about it. The *Encyclopaedia Biblica* (T. K. Cheyne), the *Encyclopaedia Britannica*, the *Encyclopedia Americana*, Hastings' *Dictionary of the Bible*, all say with one voice that this Book of Jonah is, instead of any historical record, merely a 'book of wonders', and a repetition of ancient fiction. With this opinion and view we are not concerned. It is their own book, and they may say about it whatever they may like. But the Messiah, or at any rate the Gospels have vouched for the authenticity of this story.

Jonah's prophecy fulfilled, not in the Messiah, but in Holy Prophet

The significance of the term *Jonah*, which is *Yonah* in Hebrew and *Yūnus* in Arabic, is 'dove', which obviously has no relation with this story; for, in the Bible, the names of prophets have attributive significances also. It is exclusively a wonder of the Holy Quran that whereas the Bible indulges in unessential details in relating a story, the Holy Quran adduces before the world the teaching and spirit of the event. The word *Yūnus* comes from the root *yāna*, which means 'deliverance from grief'. So the meaning of *Yūnus* is 'God delivered him from grief', as the Quran says of him: “We delivered him of grief”.³³ According to the Jews, the prophecy in Jonah's book is that

31. Jonah, 4 : 10–11.

32. Jonah, chs. 2–4.

33. The Quran, 21 : 88.

the fish stands for and symbolizes the rulership of Babylon (King Nebuchadnezzar), and Jonah represents Israel, and that the interpretation is that Nebuchadnezzar swallowed Israel, but the Lord God, after some days' punishment, will deliver them at last. Accordingly, Babylon has been called, in ancient fabulous writings, a big alligator.

When the Gospel-writers came to know of this prophecy, they wasted no time in foisting it on Jesus the Messiah. It is written in the Gospel according to Mark, which is considered to be the source of other Gospels:

"The Pharisees came and began to argue with him [Jesus], seeking from him a sign from heaven, to test him. And he sighed deeply in his spirit, and said, 'Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation.' And he left them, and getting into the boat again he departed to the other side."³⁴

But the Gospel-writer Matthew narrates this event as given below:

"Then some of the scribes and Pharisees said to him, 'Teacher, we wish to see a sign from you.' But he answered them, 'An evil and adulterous generation seeks for a sign; but no sign shall be given to it except the sign of the prophet Jonah.'³⁵

It is thus evidently clear that Jesus showed them no sign, although it was a good opportunity to clinch an argument upon them by the display of a sign; and if not they, surely the coming generations would have benefited by it, that when the Pharisees demanded of him a sign, Jesus there and then, displayed it by flying into the high air. If the Christians' God can ascend to high heaven clandestinely, what was the harm if he had done so in the sight of people? It would not have cost him any power or pelf. But Gospels of both kinds disagree and differ on this point. Mark says categorically that "no sign" shall be given to them. But Matthew and Luke³⁶ state that only one sign shall be given to them. If you should pause to ponder over and reflect, you will appreciate that the purport of both is one and the same, that no sign shall be given; for, no human eye had seen Jonah going into the whale's belly and coming out therefrom after three days. In the same way, the Pharisees whom Jesus had, as stated in the Gospels, held out the promise of giving the sign, saw him neither going into the womb of the earth nor coming out of it alive.

Moreover, Jesus did not remain in the womb of the earth (sepulchre) for three days and three nights. It is obviously clear from Matthew and John³⁷

34. Mark, 8 : 11–13.

35. Matthew, 12 : 38–39.

36. Luke, 11 : 29.

37. Matthew, 28 : 1–7; John, 20 : 1.

that Jesus remained in it for one day only. The event of Crucifixion took place on Friday, and the Sabbath began the same evening, when no one could remain on the cross. So he was taken down from the cross. On Sunday, at the first streak of dawn, when the cave was looked into, Jesus was not there. We now put forward the following points.

1. The prophecy, however, was fulfilled in the person of the Holy Prophet Muhammad. He, in order to save his life from the ten thousand enemies of Makka, took refuge in a cave. The next day, on the trace of his footprints, the enemies reached the mouth of the cave with drawn swords in their hands. The Holy Prophet was in the womb of the cave, but the enemies saw him not; for a spider had woven its web by the commandment of God on the mouth of the cave, and the argument that if anyone had entered the cave there would have been no web on its mouth, blinded their sight.

2. Philosophers of the world will perhaps look upon it as a mere casual accident; but when the bloodthirsty foes, with drawn swords in their hands, reached the mouth of the cave, and the Holy Prophet's companion Abu Bakr heard the sound of their footsteps, he became nervous and afraid, and whispered in the Prophet's ear, "Should one of them stoop down to peep in the cave, he will find us just below his feet!"; and the Holy Prophet replied in full confidence, "Think not, Abu Bakr, that we are only two; the third with us is the Most High God." Can these words, in such a critical time, come out of the mouth of an ordinary man?

3. The Holy Prophet remained in this cave for three days and three nights, as had been stated in the story of Jonah. It was not, therefore, a mere casual accident. An intimation to this effect had long before been communicated through the Sacred Scriptures, and Jesus only corroborated and confirmed it.

4. The story of Jonah, as related in the Holy Quran, carries with it four important lessons. When the Most High God commands one of His slaves for the execution of a task, there remains no room for any why or wherefore, no matter howsoever difficult or even impossible the duty may seem to be. If he should gird up his loins, and make a dash at the work resolutely, the Most High God opens for him the doors of success and triumph. The second lesson is that, during the course of endeavour and action, if any darkness or dismay should appear, recourse should be had to prayer and supplication. The Most High God surely listens to and answers our prayers. It is only an atheist who can deny and forswear prayer and its efficacy. The third teaching is that curses should not be invoked for any person; for, the very same God who can, in answer to our imprecation, kill or afflict him, can also change and reform him into a good and noble person. And the fourth lesson is that

in case our prayer be not answered, there should be no reason for us to be angry and annoyed with the Most High God; for man, sometimes like a child, asks for a thing which will render him no good, but may turn out to be harmful and noxious. The Most High God is the Knower of the great unseen, and vouchsafes such of our prayers which may be positively beneficial to us.

5. Making a mention of the incident of Jonah, the Holy Quran had also said that the story would be repeated in the life-time of the Holy Prophet:

“So wait patiently for the judgment of your Lord, and be not like the companion of the fish (Jonah), when he cried while he was in distress.”³⁸

It was not any infirmity or failing on the part of Jonah but his utter helplessness that has been pointed out in this verse. But the teaching for the exercise of patience, vouchsafed to the Holy Prophet, is undoubtedly so perfect and unique that no other person's patience can ever surpass it. Just recollect and think how fretful and indignant was Jesus Christ with the Pharisees that when they demanded to see a sign, he said ragefully:

“An evil and adulterous generation seeks for a sign; but no sign shall be given to it”.³⁹

That is to say, there is a limit to a man's toleration and patience. But the Holy Prophet stands in comparison to Jonah in this respect, that his enemies did all they could do in tormenting him, and at last hatched up a plot also to murder him, but, unlike Prophets Noah and Jonah, he did not curse them. He had been commanded by the Most High God not to imprecate them. This Quranic revelation belongs to the Makkan period, prior to the Emigration and the event of the cave; and Jonah's imprecation, too, belongs to the pre-flight period, with the only difference that Jonah embarked upon the flight before getting any Divine direction to that effect, having been too much oppressed by the tyranny of his people, and also cursed them. But the Holy Prophet Muhammad was commanded by the Most High God as follows:

Come what may, you shall not depart from Makka until We give you an order to do so; nor must you curse or abuse your people for their inhuman atrocities and cruel persecution; for, your position and station in every moral excellence is much superior to all the prophets. Therefore, make a display of perfect patience, and curse them not, nor abuse even your bloodthirsty foes.⁴⁰

And it is an essential part of the prophecy uttered by Jesus.

38. The Quran, 68 : 48.

39. Matthew, 12 : 38.

40. Cf. The Quran, 68 : 48.

6. The prophecy of Prophet Jonah, Jesus never claimed for himself because it was not meant for him nor fulfilled in his case. However, it came to pass and was fulfilled in favour of him for whom it was meant. If God or His Son should put forth the claim that he was greater than Jonah, it shall cast dishonour and disgrace on both of them, on God as well as on the Son of God. This dignity and pride is of the same sort as if a man, the lord of creation, were to adduce the ridiculous claim that he was greater than a horse. The claim, however, can be taken up for consideration if the Christian scholars should in the first place acknowledge and accept that Jesus was a human being. Jonah was a human being; and he suffered and sustained, like a man, all pain and affliction, which, of course, is a creditable thing. Jesus, too, had to face and suffer tyranny and trouble; and if we should take him to be a human being, we shall, then, realize and appreciate the value and worth of his suffering. But if it were said that the Divine Being suffered pain and persecution and became the victim of human miseries, and was flogged by the enemies, then instead of sympathy it raises our laughter. When it is stated that the Lord God became hungry, and he went to a fig tree but, finding no fruit on it, cursed it, and the tree withered away, we cannot restrain our laughter. It is not the dignity of the Divine Being that, having been afflicted with hunger, He should abuse or curse a lifeless tree.

Jonah was an excellent model of patience, and only he can be greater than Jonah who is greater in patience, and that sacred person was the Holy Prophet Muhammad (may peace and the blessings of God be upon him). And when Jesus said:

“something greater than Jonah is here”⁴¹

he said it not about his own self but with reference to him who had, as a fact, been endowed with patience of the most perfect degree. The delegates of the ten thousand people of Makka assembled in the house of Qasi bin Kalab, and decided with one voice that the leaders of all the tribes should, all together, attack the Holy Prophet and kill him, and in that way the responsibility of his murder would not fall on any individual or tribe. They besieged the Holy Prophet's house with the intention that when, in the morning, he would come out, he would be assassinated. But the Most High God directed His Prophet to emigrate; and he went out of his house, through the drawn swords, unscathed and uninjured. The plan came to nothing and failed, and the ten thousand enemies were befooled and frustrated; and the world saw this splendid sign with its own eyes. The Holy Prophet reached Madina, safe and sound. In the cave, too, where there was no stone nor steel wall, the Most High God protected him by means of a spider's web which

41. Matthew, 12:41.

is said to be the frailest of all houses. The almightiness of the Most High God is evident from the fact that He can protect a man, not necessarily by lifting him up into the high heaven, but even in the very presence of the enemies, who could not see him. Being greater than Jonah lies in the fact of being greater than him in patience, that he should not utter even a curse against those bloodthirsty and cruel enemies, but pray for their guidance and acceptance of Islam. And then the world saw that, having all of them in his grasp, he forgave them without even uttering a word of reproach, and all of them, before his eyes, embraced Islam and became Muslims. But in the case of Jesus, even his own disciples at last forsook him and fled.

One may perhaps think that the Holy Prophet failed in his mission and, therefore, fled from Makka to Madina. Not so. The secret of it was that with the city of Makka he was related on account of its being the city of his forefathers, and with the city of Madina he was related through his revered mother. In Makka, he suffered for thirteen years every kind of inhuman tyranny and torture at the hands of his enemies, but he never tried to run away from there. His Companions emigrated, but he did not lose heart nor desponded. But when the Divine direction came to proceed to Madina to preach to the mother's relatives, the Holy Prophet emigrated to that place, and was successful in his mission at both the places of his parents. Jonah was, in the same way, cruelly tormented and oppressed at Nineveh so that he fled to Tarshish. But his prophethood and forewarning saved Nineveh from destruction. The prophecy was not about Jesus Christ. He was accepted neither in the mother's city nor in that of the father, so that he had to confess:

“Truly, I say to you, no prophet is acceptable in his own country.”⁴²

“A prophet is not without honour except in his own country and in his own house.”⁴³

“A prophet is not without honour, except in his own country, and among his own kin, and in his own house.”⁴⁴

“For Jesus himself testified that a prophet has no honour in his own country.”⁴⁵

Jonah was successful in that the city of Nineveh was saved from destruction. But the Holy Prophet met with splendid success at both the places, and not only Makka and Madina but the entire peninsula of Arabia embraced Islam on account of his preaching. This is the significance of the words uttered by

42. Luke, 4 : 24.

43. Matthew, 13 : 57.

44. Mark, 6 : 4.

45. John, 4 : 44.

Jesus that "something greater than Jonah is here." The Holy Prophet, in spite of the fact that his nation had put him to the severest torture, lynched his companions most cruelly, and killed Muslim women in a ruthless and barbarous way, and also invaded Madina many a time, uttered no curse for their ruination and destruction. If he had also, like Noah and Jonah, invoked curses on their heads, the Quraish would have most surely been done away with and destroyed. But he had been pre-warned and advised that, even though overwhelmed and oppressed by their persecution, he should not, like the Companion of the Fish (Jonah), imprecate his people; and the result of which was that great success that, on the one side, he succeeded wonderfully in his mission in the land of his mother and, on the other side, he entered Makka, the city of his forefathers, like a peerless conqueror, and when all his blood-thirsty enemies, loaded with shame and mortification, presented themselves before him, he pardoned them all, saying: Today, which is the day of my triumph and victory, I shall not even utter a word of reproach to you. Jesus had rightly said:

"The men of Nineveh will arise at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here."⁴⁶

Only he can be greater than Jonah who displayed, greater than all, the excellent example of perfect patience, and his countrymen at last accepted him. Of a truth, success is another name for the phenomenon when one's mortal enemies change and turn into loyal and faithful friends.

6. Prophet Micah's Prophecy

In the order of the minor prophets, Micah is the sixth in number. The pronunciation of this term, in the Hebrew Bible, is *Mikhah*, which means 'the like of Yahweh'. Previously, Prophet Joel had been called God; and now Micah has been called the like of God. His book, too, opens with the set statement which is a common feature of the books of several other prophets, namely:

"The word of the Lord that came to Micah"⁴⁷.

This statement, it is but obvious, is not a part of the Divine revelation, but it is only an introductory note of the editor of the Bible.

Micah was a contemporary of Prophet Isaiah. Besides his book, his true antecedents are not known. Still, in the Jewish tradition, there is a huge heap

46. Matthew 12 : 41; Luke, 11 : 32.

47. Micah, 1 : 1.

of wrong reports about him, so that it is even written in the *Jewish Encyclopaedia* that Micah stole much of his mother's money, and made therewith an idol which he worshipped and caused others also to worship.⁴⁸ It is really strange that whereas Micah is considered, on the one hand, to be a prophet of God, but in the same breath the criminal charge of stealing as well as of worshipping an idol is brought up against him.

In the Holy Quran, no mention of this prophet has been made. But it appears from a study of his book — and the Gospel according to Matthew has also corroborated and confirmed it — that he was a prophet who had uttered a prophecy about the future. Micah's book, after the manner of the books of other prophets of Israel, warns the Israelites, in the first instance, of the consequences of their evil deeds and transgressions, and then comforts them, saying that if they should change and reform, the Most High God shall also be inclined mercifully towards them.

The prophethood of Micah was indeed a premonition, a warning voice, against both the Jewish states of Samaria and Judaea. With regard to his book, both the Jewish and the Christian commentators are in agreement that it consists of two parts, one part being ancient and the compilation of the author himself, and the other, a later interpolation. It is also stated that the second part is inconsistent with and against the first part. But it is the opinion of these people only. The truth of the matter, however, is that most of the prophets are the bearers of good news as well as warners, called, in the technique of religious scholars, 'Prophets of Judgment and Prophets of Comfort'; i.e., if a prophet forewarns his people of the consequences of sinful deeds and wickedness, he also gives them glad tidings if they should walk in the way of righteousness and piety. These minor prophets of Israel, however, pre-warned the Children of Israel, on the one hand, of the alarming consequences of their evil-doing and iniquity, and, on the other hand, they told the Children of Israel that their disease had become chronic and past cure, and that a new prophet and a new earth and heaven would, therefore, be raised, and that by accepting and obeying him they would be able to achieve their deliverance. The commentators fell into error by thinking that, as the Children of Israel were being threatened with dire consequences for their evil deeds, how could it be that Micah, in the same breath, gave them happy news; and so they concluded that the second portion was a later interpolation. But it is not so in reality. Micah has undoubtedly lamented and bewailed over the transgression and sin of the Children of Israel, and uttered a prophecy against both their states of Samaria and Judaea. But he said at the end:

48. *Jewish Encyclopaedia*, art. 'Micah'.

"Then they will cry to the Lord, but he will not answer them; he will hide his face from them at that time, because they have made their deeds evil."⁴⁹

Further on, in chapter 4, the glad tidings is given, saying:

"... the mountain of the house of the Lord shall be established as the highest of the mountains ... For all the peoples walk each in the name of its god, but we will walk in the name of the Lord our God for ever and ever."⁵⁰

Again:

"But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel".⁵¹

In whom was the prophecy of Micah fulfilled?

To break a prophecy into pieces and take into consideration only that piece which serves one's own purpose, is not the way of truth and honesty. The Jewish scholars claim that this prophecy was fulfilled in the person of Judah Maqqabi; and the Christian scholars contend that it foretold the advent of Jesus the Messiah. Judah was a leader of a tribe of the Maqqabis who lived in the first and second century of the Christian era. Combining and consolidating the Children of Israel, he liberated them from the bondage and subjection of the Assyrians. But that much only was not the substance of the prophecy. The prophecy of Micah begins with the point that he prophesied against both the Jewish states of Samaria and Judaea, pointing out in clear words that their wickedness had trespassed all limits, and that their weeping and crying was, therefore, of no avail. In the first three chapters of the book, great emphasis has been laid on this point:

"Then they will cry to the Lord, but he will not answer them; he will hide his face from them at that time"⁵²

because their weeping and wailing shall be nothing but cunningness and craft. *Hiding his face from them* means that the institution of prophethood would come to a close and cease among them. If, therefore, Judah Maqqabi twinkled and gleamed for some time, it was only a transitory phenomenon. But these words of the prophecy deserve to be carefully considered:

49. Micah, 3 : 4.

50. *Ibid.*, 4 : 1, 5.

51. *Ibid.*, 5 : 2. In the Hebrew text this is verse 1.

52. *Ibid.*, 3 : 4.

“For all the peoples walk each in the name of its god, but we will walk in the name of the Lord our God for ever and ever.”⁵³

In all the scriptures of the Bible the name of God has been obliterated for ever. It is a hard fact. The name of God that has been handed down through the Bible since 1520 C.E. has now proved to be incorrect and wrong. And during the course of this investigation another fact has come to light, that a search for this name had been instituted during the past centuries, but no one has, up to this day, come to know as to what is the correct reading of the term *y-h-w-h*. Besides this, the Jews and the Catholics among the Christians believe that it is blasphemous to pronounce the name of God in its correct reading. The Jews have prescribed the death penalty for this sacrilege; that is to say, the person who will utter the name of God in its true pronunciation, will be punishable with death in this world, and in the Hereafter he shall have no share. Under this condition, how could it be possible to walk in the name of God? Judah Maqqabi did not tell the lost name of God. He was a political leader who emancipated the Jews temporarily. But with the everlasting and imperishable Kingdom he had no relation. The whole of this prophecy, as we shall discuss in detail in the following pages, has nothing to do with Judah Maqqabi. Nor has the prophecy been fulfilled with the advent of Jesus Christ. For it is written therein that the Children of Israel:

“will cry to the Lord, but he will not answer them; he will hide his face from them”.

In other words, there will not remain any spiritual relation between the Children of Israel and the Most High God. It is but obviously clear that the prophecy refers to the time when prophethood will cease to exist among the Jews. The other factor of the prophecy is to establish the name of God; and it, too, has not been accomplished by Jesus. A long time before him, after the destruction of Jerusalem, the name of God had become non-existent and lost. Jesus did not reveal that name.

It is only the Muslims who walk in the name of God. They have been walking ever since this name was told by the Holy Prophet Muhammad, and shall continue to walk for all time to come. Their Scripture, the Holy Quran, begins with the name of God. They have also been directed to begin their every action and deed with the name of God. It is proclaimed with the loudest voice five times a day, from the minarets of mosques. So this name shall never be lost, but it shall remain and abide for ever; for, unlike the Jews, the Muslims do not conceal it. If, in the *Yahweh* of the Jews, there is one excellence, i.e., that it means *He is*, then in the name Allah are found all

53. *Ibid.*, 4:5.

the excellent qualities. This name reveals not only one excellence of God, but signifies that He is the Possessor of all the excellent and perfect attributes. Micah says:

“It shall come to pass in the latter days⁵⁴ that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised up above the hills; and peoples shall flow to it, and many nations shall come, and say: ‘Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and we may walk in his paths.’ ... He shall judge between many peoples,⁵⁵ and shall decide for strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts has spoken. For all the peoples walk each in the name of its god, but we will walk in the name of the Lord our God for ever and ever.”⁵⁶

The mountain of the house of the Lord shall be established as the highest of the mountains: but there is no such mountain near Palestine and Bethlehem. In the world there are many high mountains. But in the sight of God that mountain is the highest of all whereon His name is raised above all; and the name of that mountain is *Jabal-al-Rahmat*, i.e., Mountain of Mercy. On the 9th of *Zil Hajj*, peoples of all the nations of the world come together to perform *hajj* (Pilgrimage); and they walk to this Mountain of Mercy. The *Imam* stands on this mountain. Clad in the same dress indistinguishably, the congregation presents, before the eyes of the world, the pleasing sight of the equality of the human race, for the dress of all of them, the prince and the peasant, the poor and the wealthy, is, without any distinction, two white sheets of cloth, one to cover the lower and the other to cover the upper part of the body. In the life of this world, two moments of time of perfect equality with others come upon every human being: one is the time of birth when all are born in the same state, and none comes out of the womb of his mother wrapped up in silken raiment, and the other is the time when man departs from this world, leaving behind all his things and articles of pride and distinction; it is the time of death. And the third sight, which is not a sight of compulsion and coercion but the time of wilful compliance and consent, is that which a Muslim displays on the occasion of *hajj*, when,

54. I.e., when prophethood will cease and the last religion of the world will be raised.

55. I.e., will give the right of equality to all the nations of the world.

56. Micah, 4 : 1–5.

discarding all his robes of pride and distinction, and donning the dress of a poor supplicant, he proclaims with a loud voice:

“O Allah! I present myself before Thee. O Allah! Thou hast no partners. I present myself before Thee.”

And the Imam, standing on the Mountain of Mercy, addresses the congregation, and the whole resounds with the echoes of *Allāhu-Akbar*, “God is great”. Mercy, of all the attributes of God, is the most predominant. So this mountain, *Jabal-al-Rahmat*, on account of a plentiful mention of this great Divine attribute, rises highest above all the mountains of the world; and this annual splendid sight is not seen anywhere else in the world. At that time, a man, beholding this great sea of human beings, feels that he is, as a matter of fact, in the Divine presence.

Keeping this glorious sight before our eyes, let us read and read again the words spoken by Prophet Micah. These words come true neither in the case of Judah Maqqabi nor in that of Jesus Christ. But they are fulfilled beautifully in the person of the Holy Prophet Muhammad, who is Mercy to the Nations, who displayed this solemn sight before the Godless and unbelieving nations of the world, and proved that there was an unbreakable relation between the unity of God and the equality of the human race. All these things come true in the case of Islamic teaching. For stamping out war from the surface of this earth, and establishing peace and security among the nations, it is absolutely necessary that the ways and means prescribed by Islam should be espoused and embraced. It is only then that every human being shall be given the charter of religious freedom and liberty.

There is one thing in the words spoken by Micah that may perhaps rankle in some minds — “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob”⁵⁷ — that the possession of this house is perhaps the sole monopoly of the Children of Israel. *The mountain of the Lord* is in reality a sign or symbol of the height of Divine Unity, standing whereon a man rises above all the heights of the world. And this is in fact *the house of the God of Abraham* — “Whoever enters into it, enters into peace”⁵⁸ — rising above all the evils and disputes of the world, and to this fact the Holy Quran has made a pointed reference in the following words:

“Were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said: We shall serve your God and the God of your fathers, Abraham and Ishmael and Isaac, one God only, and to Him do we submit.”⁵⁹

57. *Ibid.*, 4 : 2.

58. The Quran, 3 : 97.

59. *Ibid.*, 2 : 133.

This is the house of Jacob, the house of the God of Jacob, the house of Divine Unity, the house of the equality of the human race, and the highest of all the houses of worship of the world. In verse 2 of chapter 5 (which is the first verse of this chapter in the Hebrew Bible), Prophet Micah says:

“But you, O Bethlehem Ephrathah, who are little to be among the clans [AV: *thousands*] of Judah, from you shall come forth for me one who is to be ruler in Israel”.⁶⁰

This verse is an insolvable paradox for the Jews and the Christians; for, if it were taken to refer to Judah Maqqabi, then it was only a temporary support and relief. He did not accomplish, for the Children of Israel, any good of a permanent nature. As regards the birth of Jesus the Messiah in Bethlehem, it may be safely stated that it is merely a fictitious tale that Joseph and Mary, who lived in Nazareth, travelled all the way to Bethlehem to have their names registered for census operations. Research scholars have simply laughed at and ridiculed this fabricated story. This census was held six years after the birth of Jesus Christ. For a fuller discussion on this subject, reference may be made to T. K. Cheyne's *Encyclopaedia Biblica*, article 'Nativity'.

In this verse *Bethlehem Ephrathah* is an attributive name. It is true that there is a place named Bethlehem at a distance of five miles from Jerusalem. But in the verse under consideration, the conjunction of *Ephrathah* with *Bethlehem* is such a combination which has thrown the commentators of the Bible into confusion and bewilderment. The term *Ephrathah* has been used in the Bible at several places; for instance, in Genesis 35 : 16, 19; 48 : 7, etc., it has been used conjointly with Bethlehem; but at other places it occurs without Bethlehem. Bethlehem Ephrathah is that place where Rachel, wife of Prophet Jacob, was buried. Some are of the opinion that it is the name of the district in which Bethlehem is situated. But it has nothing to do with *the thousands of Judah*. There is yet another opinion proffered by the commentators, that since Judah is the name of a people which was a big nation of Israel, the terms *Judah*, *Bethlehem Ephrathah*, *mountain of Jacob*, in the prophecy of Micah are, therefore, worthy of consideration, and appear to have a relation with the Israelite nation. But it should be remembered in the first place that these books have not remained safe and pure from corruption and change. But, leaving aside all the arguments, let us just concentrate our attention only on the term *Bethlehem Ephrathah*. It is written in Genesis 35 : 19 and 48 : 7 that Rachel, wife of Prophet Jacob, was buried after death at Bethlehem Ephrathah. That Bethlehem, where Prophet David was born, did not exist in the time of Jacob. The Chief Rabbi of the Jews, Dr. J. H.

60. Micah, 5 : 2.

Hertz, has in his translation kept Bethlehem within brackets, which means that it is, in the Book of Genesis, an editorial addition; seeing the name Ephrathah, in order to make it famous and known, the term Bethlehem has been affixed to it. Furthermore, in the *Commentary on the Torah* published by the Society for the Promotion of Christian Knowledge, the following note on this verse has been recorded in the margin:

“Ephrath, land region afterwards called Bethlehem, or the house of bread, from its fertility.”

The question, therefore, naturally arises: if the place came to be called Bethlehem after one thousand years, who was it then who wrote it in the Book of Genesis at a time when it did not even exist? It is thus obviously clear from this argument that Ephrathah is the name of an obscure place, and that in order to pinpoint and fix its location, an attempt has been made by affixing Bethlehem to it. Exactly in the same way, the fact of the addition of Bethlehem in Micah’s book is apparent and clear. Doubtless, the original is Ephrathah, but the commentators and the scribes of marginal notes have changed it into Bethlehem Ephrathah.

As stated above, in accordance with Micah, 4 : 1–5, the mountain of the House of God shall be raised above all the mountains. But in the vicinity of Palestine and Bethlehem there is no such mountain which is higher than all the mountains of the world. In the sight of God, we said, that mountain is higher than all the mountains of the world, whereon the name of God is raised the most. And the name of that mountain is *Jabal-al-Raḥmat* (Mountain of Mercy), whereto, on the 9th of *Zil Ḥajj*, peoples of all the nations and countries of the world come for the performance of pilgrimage. The Imam stands on the top of this Mountain of Mercy and addresses the congregation. The name of this plain is ‘*Arafāt*, which has ignorantly been written Ephrathah. ‘*Arafāt* is a plain that is literally true to its significance; for, in this plain on that day, people of God do receive Divine knowledge and wisdom. It is in the Quran:

“So when you press on from ‘*Arafāt*, remember Allah by the sacred monument, remember Him as He has guided you, though before that you were certainly of the erring ones.”⁶¹

The Mountain of Mercy, resounding with the loud cries of *Allāhu-Akbar* raised by hundreds of thousands of people, really becomes higher than all the mountains of the world. The hard-hearted and the unkind, the monarchs of

61. The Quran, 2 : 198. The word ‘*Arafāt* is derived from ‘*arafa*, ‘he knew or acquainted himself’ with a thing, and there is undoubtedly a reference in this name to the fact that here human beings feel truly the august Divine presence.

worldly grandeur and glory who consider themselves arrogantly to be higher than mountains, all, the prince and the beggar, clad alike in the same dress, raising only the cries of the greatness and majesty of the Most High God, and trampling underfoot all distinctions of worldly superiority, get here not only the Knowledge of the Divine Being but also that of their own human soul.

Hence, in the prophecy of Micah it is not Bethlehem Ephrathah, but it is the plain of 'Arafāt of *Baitullah*, and the mountain of God is *Jabal-al-Rahmat*, the Mountain of Mercy, which, of all the attributes of God, is by far the most predominant. The plain of 'Arafāt, while it imparts the lesson of Divine knowledge, also bestows wisdom and sense of the equality of the human race, brushing aside all distinctions of colour and national superiority. We can see with our own eyes the elevating sight of the plain of 'Arafāt on the farewell day of Hajj.

7. Prophet Nahum's Message of Delight

Of the smaller prophets of Israel, Nahum was the seventh. The term *Nahum* means plenty of satisfaction and delight, or comforter. Only this much is known about him that he was an Elkoshite.⁶² His book, it is said, consists of three parts, of which the first part, which is the story of Nineveh, is a later interpolation, and that the true vision of Nahum begins with the second chapter. But this is not correct, for in the very beginning of this book it is written:

"An oracle concerning Nineveh. The book of the vision of Nahum of Elkosh."⁶³

This book of Nahum begins with a mention of God's attributes of wrath and vengeance which come into play to retribute the transgressions of a people. Whirlwind and storm, quaking of the earth and melting of mountains, all these are the manifestations and the showing off of the Divine wrath. Before this, people see not the difference between truth and falsehood, and think that they will exterminate and extinguish truth. But after years of war between truth and falsehood, the day comes which is the day of victory and triumph of those who repose their confidence and belief in the Most High God. It is called, in the technique of Revealed Books and the language of the prophets, the Day of Judgment. After that, falsehood cannot rise up the second time.⁶⁴ People who spread thorns in the way of truth, and continue to do so, God

62. Inhabitant of Kosh or Kush.

63. Nahum, 1 : 1.

64. *Ibid.*, 1 : 2-9.

gathers up and folds them all, and the bundle of thorns becomes the garland of their own necks.⁶⁵ The life-companion of Abu Lahab is not one but many more in number (in the Hebrew books Abu Lahab is written as בִּלְיָאֵל *beli-ya'al*), but they shall be cut down, and the painful affliction shall cease. The burden of their predominance has been thrown away, and the shackles that grieved your heart have been cut asunder.⁶⁶ It is, as it were, a commentary of the Quranic verse:

“Have We not expanded for you (O Prophet) your breast, and removed from you your burden which weighed down your back”.⁶⁷

Regarding *beli-ya'al*, the Lord has given a commandment, saying:

“No more shall your name be perpetuated; from the house of your gods I will cut off the graven image and the molten image. I will make your grave, for you are vile.”⁶⁸

The Lord God then went on to say:

“Behold, on the mountains the feet of him [i.e., *on hard rock and a high point*] who brings good tidings, who proclaims peace [i.e., *Islam*]! Keep your feasts, O Judah [i.e., *worthy of praise* or *Muhammad*], fulfil your vows, for never again shall *beli-ya'al* [i.e., *Abu Lahab*] come against you, he is utterly cut off.”⁶⁹

Comments on the above statement

In verse 15, there is an Hebrew term *beli-ya'al*, which is generally taken to mean ‘a sinner’ and ‘an evil-doer’. It is a very ancient name, and may be understood in this way that in the time of every prophet there always is an opponent, the leader of the people, who pits against and opposes the prophet’s mission. This term is also interpreted to mean ‘of no earthly use’, and ‘good for nothing’, and also ‘faded and decayed’. In the time of the Holy Prophet there was his arch-opponent Abu Lahab. Time was when Nineveh was a famous city, and the magnificent capital of the kingdom of Assyria. It was founded by the anti-God King Nimrod. Nineveh fell into ruins in 606 B.C., and not a trace of it was left thereafter. In this age, however, a good many things have been learnt from its ruins. The city of Nineveh existed in the time of Jonah or even for a long time after him, and the chastisement of heaven wherewith he had threatened his people was withheld on account of their repentance. But it is also not necessary that the names mentioned in prophecy be the very same city that once was, but now

65. *Ibid.*, 1 : 10.

66. *Ibid.*, 1 : 11–13.

67. The Quran, 94 : 1–3.

68. Nahum, 1 : 14.

69. *Ibid.*, 1 : 15.

is not, but sometimes it means a city or people like it, and sometimes coming events are likened to the past ones. Jesus Christ has made a mention of Nineveh and Jonah in a parabolic sense.

We have, in the foregoing pages, discussed it in detail. By Nineveh is here meant, metaphorically, the city of Makka; and the point of similarity between the two is that in both these cities the peoples repented after doing monstrous wickedness, and thus saved themselves from annihilation. In what a brutal manner the people of Makka persecuted their saviour and benefactor for 13 years; tormented and tortured Muslim men and women by laying them on the scorching sand; treated the slain in battle most barbarously by cutting off and garlanding their ears and noses; tore open their bellies and munched and chewed their livers with their own teeth, and so on. They drove away the Holy Prophet, who was Mercy to all the Nations, from his homeland, and he had to emigrate and flee for his life. It was such a diabolical and devilish persecution that the city of Makka deserved complete effacement from the surface of this earth. But the Makkans were not yet satiated. They would not let the Holy Prophet take any rest at Madina, and attacked with bloodthirsty armies over and over again. But the annihilative chastisement did not come upon the people of Makka; and at last even after their utter and complete defeat, their repentance was accepted.

This is, therefore, the point of resemblance between the peoples of Makka and Nineveh, the picture whereof Prophet Nahum saw in his vision. The argument that a portion of this book is a later interpolation when Nineveh had been destroyed holds no water; for the Nineveh which was the like of the ancient Nineveh was there, as well as her people, and a very similar chapter of tyranny and oppression on the one who was to be raised amongst them by the Most High God was to open and commence there. The vision of Prophet Nahum, therefore, is not a tale of the past, but it exhibited the film of the future Nineveh. Nineveh, in this picture, is the city of Makka, *beli-ya'al* is Abu Lahab, and the bearer of glad tidings, who proclaims peace (i.e. Islam), is the Holy Prophet Muhammad (*Judah* means worthy of praise). If it is a fact that history repeats itself, then whatever happened in Nineveh will be repeated. The people of Nineveh dealt very cruelly with Prophet Jonah, but when they pleaded guilty and repented, their repentance was accepted by the Most High God, and accepted against the will of Prophet Jonah. So there is obviously a striking similarity between the cities of Makka and Nineveh as well as between their peoples. There is no doubt that Nineveh and her people have been obliterated from this world, but their deeds have not been effaced, and should a nation take to the commission of those deeds even today, they will get the same requital from the Divine Court which had been inflicted on the people of Nineveh. But in the time of Jonah, Nineveh was not smitten with chastisement, nor were her people

destroyed. Very much the same thing happened in Makka. In their savage persecution of the Holy Prophet, and the cruel killing of his companions, men as well as women, the Makkans had beaten the world record. But the beneficence of the ‘Mercy to the Nations’ stood in the way of uttering a word of curse against his people, so that not only the repentance of the people of Makka was accepted but they became Muslims also.

In chapter 2 of the Book of Nahum, a picture has been drawn of the grandeur and glory as well as of the destruction of the ancient Nineveh which should serve as a voice of warning to the living nations. The Jewish and the Christian scholars had to face a great difficulty in translating this verse 7 of chapter 2. It makes a mention of a woman who had been led away captive along with her maids; and for their defeat they mourned and lamented, and beat their breasts. The lexicographers and scholars are, while rendering this verse, lost in surprise and do not know who this woman was. The original Hebrew term is *Huṣṣab* (חֶצֶב), which has been understood to be the name of the Queen of Nineveh. But there is no authority nor any proof in support of this view. But a scholar of the history of Islam knows that she was Hindah, daughter of Atbah bin Rabih, who was short-sized, strong and fine voiced. Small wonder if ‘Huzz Ab’ be her attribute, for she was small-sized, a poetess and sweet-voiced, whose couplets stirred up and inflamed the hearts of the Quraish in the battle of Uhud against the Muslims:

naḥnu bināt-ṭāriq, “We are the daughters of big men.”

Hindah and the other women with her were indeed the same daughters of big men who, on the day of the victory of Makka, presented themselves before the Holy Prophet like prisoners, smitten with shame and disgrace, and the Holy Prophet, who was indeed Mercy to all the Nations of the world, granted pardon to that woman also (Hindah) who, having torn open the belly of the Prophet’s uncle, Hamza, had munched his liver with her own teeth. Thus, there is, in this verse, no mention of any imaginary Queen of Nineveh. All these are facts and historical truths which came to pass and happened in Nineveh the second, i.e., the holy city of Makka.

8. Prophet Habakkuk’s prophecy: The just shall live

In the above-mentioned line of prophets, Habakkuk comes eighth. The term *habaqquq* means ‘to enfold in arms’, and it carries a news within itself as to how the Most High God takes a just person into the shade of His mercy and grace. In the vision of this prophet also there is the happy news of the coming of the Holy Prophet Muhammad. The commentators of the Bible

have said that nothing is known about the antecedents of this prophet, and whatever is known about him, is whatever has been learnt from this book. From a study of this book it appears that it consists of three component parts, and has three chapters only:

1. Habakkuk's communion with God;
2. Giving expression to five kinds of pain;
3. Complaining to God against iniquity.

Some mention is also made of the punishment which the Children of Israel were inflicted with at the hands of the Chaldeans. In this context, two prophecies about the advent of the Holy Prophet are clear and distinct. The text reads:

“And the Lord answered me: Write the vision; make it plain upon tablets, so he may run who reads it. For still the vision awaits its time; it hastens to the end — it will not lie. If it seem slow, wait for it; it will surely come, it will not delay. Behold, he whose soul is not upright in him shall fail, but the righteous shall live by his faith... the arrogant man shall not abide.”⁷⁰

The vision bespeaks that it is related to a particular country and time. But the sign shall be categorical and decisive: *Behold the proud whose heart is devoid of truth*. The unbelievers of Arabia took a great pride over their enormous numbers and power; whereas on the opposite side was one single man, *sans* help, *sans* friend. But the pride of numerousness was empty and devoid of the spirit of truthfulness, whereas, on the other hand, the lone man was filled with the truth of faith. If we look at the multitude, there were sixty or seventy thousand warriors and swordsmen; but the paucity on the opposite side, too, had reached its limit — one solitary man, unattended and unaccompanied, and every one of the enemies thirsting for his blood. The fact that the Holy Prophet remained alive and living under such dangerous conditions is such a magnificent miracle, an example of which cannot be found in the annals of man. Was he not that truthful, the just, whom the Most High God had enfolded in his arms? When some people believed in and sided with him, and a regular war was fought with the enemy, he did not sit comfortably in his house and push his men forward into the field of battle, nor stay in a place of safety and refuge behind his army, but he always fought in the front line. People fell on his right, and people fell on his left; but even under a thick shower of arrows, no arrow could ever reach him. His shield was the truth of his faith, and it was this truthful faith regarding which the Divine revelation had directed Prophet Habakkuk to

70. Habakkuk, 2 : 2 – 4.

commit the news to writing, so that he who might read this prophecy might run and side with the just one, and that the word was for an appointed time, and would surely come to pass. It was a clear, living commentary on the Quranic verse:

“Allah will protect you (O Prophet) from men (your enemies)”;⁷¹

and the prophet Habakkuk had been commanded to inscribe it upon tablets.

A mention of Makka and Madina in the prophecy of Habakkuk

“O Lord, I have heard the report of thee, and thy work, O Lord, do I fear. In the midst of the years renew it; in the midst of the years make it known; in wrath remember mercy.”⁷²

What is the most important work of the Most High God? It is to establish Divine Unity. For centuries the world had been steeped in idolatry and *shirk* of many objects and debasing kinds. In the Centre of Divine unity, where the great Patriarch Abraham had offered in sacrifice his young son and noble wife, and left them in the boundless desert so that the House of Divine unity might remain, the unjust had, in that House, installed as many as 365 idols. It was, therefore, the work of God to re-establish the unity of Godhead, and make it known. But it required years and years to revive and rehabilitate the great mission of Abraham. As bad luck would have it, the huge majority of the polytheists was against it; and the mercy of it was that these enormous numbers might not perish, and Truth might also triumph and prevail:

“God came from Teman, and the Holy One from Mount Paran.”⁷³

Teman was the name of a son of Ishmael whose children had settled in the environs of Madina in Northern Hejaz. The literal significance of *Teman* is ‘southern’ or ‘country on the right hand side’. “God came from Teman” shows clearly that the help and mercy of God came from Madina, and the Holy One (i.e., the Holy Prophet) came from Paran, the hills of Makka:

“His glory covered the heavens, and the earth was full of his praise ... His brightness was like the light, rays flashed from his hand; and there he veiled his power. Before him went pestilence, and plague followed close behind. He stood and measured the earth; he looked and shook the nations; then the eternal mountains were scattered, the everlasting hills sank low. His ways were as of old. I saw the tents of Cushan in affliction; the curtains of the land of Midian did tremble.”⁷⁴

71. The Quran, 5 : 67.

72. Habakkuk, 3 : 2.

73. *Ibid.*, 3 : 3.

74. *Ibid.*, 3 : 3–7.

The world saw with its own eyes how the mountains of opposition and resistance broke into pieces, or the opposition leaders of Arabia who were firm and unshakeable like mountains suffered defeat and disgrace, and all these territories and nations at last came under the power and sway of Muslim Arabia.

9. Prophet Zephaniah's true vision

After Habakkuk comes the book of Prophet Zephaniah, which opens with the statement that all over the world generally, and in Arabia and Syria particularly, the worship of everything, save and except God, was rampant and rife. In the country of Cushan, the birth place of Prophet Zephaniah, was born a great, incredulous sceptic whose name was Nimrod. He was an ardent worshipper of the idols. To the Prophet Zephaniah the Most High God communicated the happy news that He would eradicate idolatry from that region for ever, and those who worshipped the host of heaven upon house tops would be done away with, and that the day of the Lord was at hand. This is the epitome of chapter 1. In chapter 3, it is written:

“Yea, at that time I will change the speech of the peoples to a pure speech, that all of them may call on the name of the Lord and serve him with one accord.”⁷⁵

This offering of congregational prayer and the worship of the One True God is a distinctive feature of Islam, and in the Bible no mention of congregational prayer is to be found anywhere.

“They shall seek refuge in the name of the Lord”.⁷⁶

In the same way, up to the end of chapter 3, there is a mention of this Islamic community and its qualities. The terms *Zion*, *Israel*, *Jerusalem*, etc., are either interpolations or mean other similar cities and those tribes of Israel who, centuries ago, became Muslims in Afghanistan and Kashmir.

10. Prophet Haggai's word regarding the Ka'ba

In this line of prophets, Haggai was the tenth. In 536 B.C. after the Babylonian captivity of Israel, he prophesied. He descended from the line of Aaron's children. A reference to him occurs in Ezra 5 : 1 and 6 : 14. To stir up the Jews and give them hope was his mission. Haggai said that their disloyalty and unfaithfulness towards God were the cause of their condition,

75. Zephaniah, 3 : 9.

76. Zephaniah, 3 : 12.

and that the remedy thereof was the construction of the Temple and prayer. Scholars are of the opinion that this book is not of Haggai, for a mention of him has been made therein in the third person. The literal meaning of the term *Haggai* (*haggay*) is ‘God surrounded him’. There are four smaller prophecies uttered by him. In the beginning of the book, the desolation of Jerusalem had been foretold, and the Children of Israel censured and reproved for their indifference towards it. It is, however, written in chapter 2:

“For thus says the Lord of hosts: Once again, in a little while, I will shake the heavens and the earth and the sea and the dry land; and I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with splendour, says the Lord of hosts. The silver is mine, and the gold is mine, says the Lord of hosts. The latter splendour of this house shall be greater than the former, says the Lord of hosts; and in this place I will give prosperity, says the Lord of hosts.”⁷⁷

Then the Lord said that “this people”, the Children of Israel, had become “unclean.”⁷⁸ Said the prophecy: the splendour of the second house (the Ka‘ba) shall be greater than that of the former (the temple at Jerusalem).

11. Revelation to Zechariah

Zechariah, which means in the literal sense *God remembered him*, was a companion and fellow-worker of Prophet Haggai. In a single night he beheld six visions or dreams which mutually concur and agree. He was given a happy news for his people that the day of the Lord, when full justice shall be done, is at hand. This prophecy is uttered as follows in chapters 6–14:

“Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest [i.e., Imam] upon his throne.”⁷⁹

“Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass. I will cut off the chariot from Ephraim and the war horse from

77. Haggai, 2 : 6–9.

78. Haggai, 2 : 14.

79. Zechariah, 6 : 12–13 (Authorised Version).

Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth.”⁸⁰

“On that day I will make the clans of Judah like a blazing pot in the midst of wood, like a flaming torch among sheaves; and they shall devour to the right and to the left all the peoples round about, while Jerusalem shall still be inhabited in its place, in Jerusalem. And the Lord will give victory to the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be exalted over that of Judah. On that day the Lord will put a shield about the inhabitants of Jerusalem so that the feeblest among them on that day shall be like David ... like the angel of the Lord, at their head.”⁸¹

“On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem to cleanse them from sin and uncleanness. And on that day, says the Lord of hosts, I will cut off the names of the idols from the land, so that they shall be remembered no more; and also I will remove from the land the prophets and the unclean spirit. And if any one again appears as a prophet, his father and mother who bore him will say to him, ‘You shall not live, for you speak lies in the name of the Lord’ ... but he will say, ‘I am no prophet, I am a tiller of the soil; for the land has been my possession since my youth.’ ”⁸²

“In the whole land, says the Lord, two thirds shall be cut off and perish, and one third shall be left alive. And I will put this third into the fire, and refine them as one refines silver, and test them as gold is tested. They will call on my name, and I will answer them. I will say, ‘They are my people’; and they will say, ‘The Lord is my God.’ ”⁸³

“And the Lord will become king over all the earth; on that day the Lord will be one and his name one.”⁸⁴

80. *Ibid.*, 9 : 9–10.

81. *Ibid.*, 12 : 6–8.

82. *Ibid.*, 13 : 1–3, 5.

83. *Ibid.*, 13 : 8–9.

84. *Ibid.*, 14 : 9.

12. Prophet Malachi's final word

Of the minor prophets, Malachi is the last and twelfth prophet. With him the so-called *Old Testament* of the Bible comes to an end. *Malachi* is in reality *mal'akhi*, i.e., 'my angel' or 'my apostle'. Who was he, when and where did he live—nothing is known about it. The term *Malachi*, it has been understood, is not the personal name of any person. It can be a name conferred by the Most High God. So the Jews take him to be Prophet Ezra, and Jerome has also vouched for and endorsed this view. In this book, a mention has been made of the sinfulness and evil doing of the Jews, the lawlessness and transgression of the priests, and the cunningness and corruption of the religious scholars. It also contains a prophecy of the coming of the great and dreadful day of the Lord and the advent of the Holy Prophet Muhammad:

“Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant⁸⁵ in whom you delight, behold, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver”.⁸⁶

In this prophetic utterance of Malachi, the following points are worthy to be carefully considered:

1. The prophecy pertains to the messenger who has been sent by God with a message; and the messenger, too, should himself claim that he is the messenger of God; and the Most High God should also testify that he is His messenger, *and not God*; for the Sender and the sent one are evidently two different personalities.

2. That messenger shall *prepare the way before me*. That is to say, the mission of that messenger and the sign by which he shall be recognized is that he shall set right the way that leads to God, and cleanse and purify the religion of God of all the errors and violations. It certainly does not mean that the messenger shall come to beat and brush the road that the Most High God may not tumble over a stone in the way, or fall into a hole. Prophet Malachi is worried over the fact that the Children of Israel have lost the way of God, and the religious scholars and priests have fallen away from the

85. Circumcision has been called, in the Bible, the covenant of Abraham and the pledge of being in his religion.

86. Malachi, 3 : 1–3.

religion of God. This is the real disease, of which the remedy should necessarily be sought. And the messenger shall surely accomplish this task, and reclaim and re-establish the people on the religion of God.

3. *The Lord whom you seek*, who should himself be on the Right Path, and enjoin upon you also to walk in the same straight path.

4. He will be *the messenger of the covenant*. It can have two significances: (1) that it is not only Malachi, but every other prophet also has foretold his advent, and he is thus the Promised One of all the prophets of the world, and (2) that the Most High God had promised to Abraham that a prophet shall be raised from among his children, who shall establish Abraham's religion, i.e., the doctrine of Divine unity, in the world. He shall not believe in another god nor give any commandment for its worship. This covenant shall be established and strengthened by means of circumcision; and not only that prophet shall himself be circumcised, but whoever of the children of Abraham shall violate this covenant, he shall be cut off from the children of Abraham and his religion.

5. *The messenger of the covenant, in whom you delight*, i.e., the messenger who, making you the obedient servants of God, may have kingship and power conferred on you.

6. *He will suddenly come to his temple*, i.e., not in accordance with your wish or whim, but surely he shall come. The term *temple of God* carries six significances in the Bible. Firstly, it is applied to the place or house set apart for the worship of God. But according to the Jewish point of view it means the place where God resides. Secondly, the house which Solomon built for the worship of God is called the *Temple of God*. But at the same time, when this house came to be built, the prophecy of its destruction and desolation had also been made. Ezra and Nehemiah rebuilt it rather imperfectly, but it was again demolished. Thirdly, in the New Testament the temple spoken of is the house which the Roman king, Herod, had built merely to pull the wool over the eyes of the Jews. But it was again devastated and destroyed; and Jesus Christ, instead of rebuilding the house of God, uttered a prophecy about its destruction.

Besides this house of worship, the human powers and faculties have been called the temple in the New Testament and the human body, too, has been called the house of God. But in the prophetic utterance of Malachi, that the Promised Messenger will come suddenly to his temple, there is a reference to the Holy Prophet's coming suddenly to the *Bait-Ullah* and the *Ka'bat-Ullah* (the house and Ka'ba of Allah). This temple, wherein worship of none else but the One True God is held, is the temple of God in the true sense. When all the Muslims emigrated from Makka, no one could even

imagine at that time that they would again come back and take possession of the city of Makka and *Bait-Ullah*. This is the messenger's coming to the temple of God suddenly.

There can yet be another significance. The Christian doctrine that man is sinful by nature has degraded and debased the dignity of man. So Islam, in order to retrieve his honour, taught that man is created by God, and has superiority even over the angels, and made, in this way, the human temple the house of the residence of God. As the Holy Prophet and the Muslims came suddenly to the temple of God, Satan was slain and killed likewise, and the Holy Prophet's Companions became pure and clean of sin, and the remembrance of God night and day took possession of their hearts, and the Most High God began to reside in them.

7. When the Promised Messenger was to enter the temple of God or *Bait-Ullah*, the Lord of hosts has rightly said through the mouth of Prophet Malachi: *who can stand when he appears?* All the enemies and opponents lowered their heads before him. The Promised Messenger had not come to grant, like the Church Christianity, the licence of sin, but he had come to purify and clean the people of all dirt and defilement after the manner of the refiner's fire and the fuller's soap. He refined silver from all filth and dross, and purified the whole of Arabia of the uncleanness of alcohol, usury, adultery and idol worship. That this prophecy of Malachi has been fulfilled word by word, the Christian scholars have themselves attested and verified. Having uttered this prophecy, Malachi states:

“For behold, the day comes, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch.”⁸⁷

This prophecy is, in reality, a brief commentary on the Quranic statement which said, addressing the Holy Prophet:

“Surely We have given you abundance of good. So pray to your Lord and sacrifice. Surely your enemy is cut off.”⁸⁸

The enemy's root was cut asunder, and the Promised Messenger came all of a sudden to his temple or *Bait-Ullah*. Such a grand and majestic sight is not to be seen in the whole life of Jesus Christ. But, on the other hand, his end, according to the Gospel record, was a terrible tragedy. And to this terrible tragedy the Holy Quran and the Holy Prophet have given a new life.

87. *Ibid.*, 4 : 1.

88. The Quran, 108 : 1–3.

Part 2

Muhammad in the Gospels of Jesus

Introduction

Prior to the appearance of Jesus, prophecies were found in abundance among the Children of Israel. This nation, which had been dissipated and dispersed after Solomon, yearned eagerly to regain and recapture its power; they awaited the appearance of a king who would snap asunder the shackles of their slavery and servitude and restore to them their lost kingdom and power, and it was for this reason that the Christian preachers presented Jesus as the King of the Jews, although the hope and aspiration of the disciples was fulfilled neither literally nor intrinsically. Yet the Gospel-writers have tried their utmost to foist the prophecies that were current among the Jews on the person of Jesus Christ. These prophecies neither pertained to the advent of Jesus, nor did he ever claim to be the fulfiller of any of these prophecies.

The man to whom these tidings of great joy related was the Holy Prophet Muhammad, as will now be shown and proved by strong, unshakable testimony. Jesus himself was the bearer of this happy news that after him would come the Great World Prophet, whose name would be Ahmad. It would be remembered, while scrutinizing these prophecies, that the Gospel-writers have tampered with and altered the actual words that fell from the sacred lips of Jesus, and it was certainly a criminal action of the Council of Nicaea that they authenticated and gave authority to the Greek manuscripts of the Gospels, and consigned to flames the Gospel in Aramaic, the language spoken by Jesus. The Greek manuscripts are not a translation of the original Gospel, but these are considered to be the real, genuine Gospel. Our task, therefore, the original Gospel or its translation being non-existent, is all the more difficult and tough; still, we shall try to get at the true significance of the prophecy with the help of tradition and sagacity, for prophecy, too, is indeed a kind of miracle.

Chapter 1

Who is Immanuel: Jesus or Muhammad?

The first prophecy foisted on Jesus Christ in the Gospel according to Matthew is the prophecy uttered by Isaiah. Matthew writes:

“... behold, an angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins.’ All this took place to fulfil what the Lord had spoken by the prophet: ‘Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel’¹ (which means, God with us).”²

Matthew has copied this prophecy from the Book of Isaiah, which reads:

“Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”³

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1. The spelling *Emmanuel* is based on the Greek rendition; the spelling *Immanuel* is taken directly from the Hebrew.
 2. Matthew, 1 : 20–23.

ἰδοὺ ἄγγελος Κυρίου κατ’ ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἑστὶν ἅγιον. τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος·

ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν,
καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,
ὃ ἔστιν μεθερμηνεύμενον μεθ’ ἡμῶν ὁ Θεός.

3. Isaiah, 7 : 14 (Authorised Version). The RSV translation uses *young woman* instead of *virgin*. The Hebrew text is as follows:

הִנֵּה הַעֲלֵמָה הַרְה וַיִּלְדֶּת בֶּן וְקָרָאת שְׁמוֹ עִמָּנוּ אֵל:

Matthew tells us that Mary was the wife of Joseph, but he was reluctant and loth to bring her home; and the angel of God appeared to him in a dream, and comforted him, and said that he should not fear to bring his wife home, and that which was conceived in her was of the Holy Ghost; and she shall bring forth a son, and Joseph shall call his name Jesus, which signified that he shall save the people from their sins; and that all that was done so that what the Lord had spoken through the mouth of his prophet might be fulfilled: “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

Problems of the Gospel account

Reflecting upon the above-quoted statement of Matthew, we are naturally tempted to ask the following questions:

1. Who was it who told Matthew that Joseph had come to know that his wife was pregnant, for the matter related to the private life of Joseph?
2. Where did Mary live — in the house of Joseph or elsewhere? If she resided in the house of Joseph, what is the significance of the angel’s words, “Fear not to bring her home”?
3. And if she lived in some other house, how did Joseph come to know that she was with child?
4. “... before they came together she was found to be with child ...”.⁴ Who found her with child? People found her, or Mary disclosed the secret herself, or did the angel inform Joseph that his wife was pregnant?
5. How was it that Joseph was set at ease and satisfied by the angel’s merely saying that she had conceived of the Holy Ghost, for the angel adduced no argument; and until a precedent already existed that women can become pregnant even without the agency of men, how could the husband, as well as the hearers of this story, be satisfied?
6. Mary was the wife of Joseph, as confirmed and corroborated by the angel, and Joseph was the son of David, as spoken by God. But Jesus was in reality neither the son of David nor of God the Father; he was the son of the Holy Ghost,⁵ which is the Third Person of the Christian Trinity. How was it, then, that he was deemed inheritor of the throne of David? Lo! an heir of penniless Joseph dreams to sit on Solomon’s throne!

4. Matthew, 1 : 18.

5. *Ibid.*, 1 : 20.

Our comments

By appearing to Joseph in a dream, the angel committed a mistake in urging upon him that he should not fear to bring his wife home; for, if Joseph had put her off, as he was minded to do, all the people would have come to know that Jesus was only the son of Mary, the son without father, hence the son of God. The mistake, in reality, was committed by God the Father. If He had sent His angel to Joseph and Mary when they were going to be betrothed, and stopped them from entering into this engagement, and taking the risk of a *scandalum magnatum*, a burning shame, the argument of the birth of a son without the agency of a father would have become clear and simple.

There was yet another great gain if the betrothal had thus been stopped. Joseph was doubtless the son of David, so the one who was to be born had been said to be the inheritor of the throne of David. If this betrothal had not taken place, the born one, being directly the son of God, would have become the inheritor of the whole kingdom of God.

God, Who is the Master of the whole universe, should not have sent His angel in a dream to Joseph or Mary, but as was His custom, the angel should have cried from the high heaven, and all the peoples of the world would have heard, just as, after having been baptized by John the Baptist, the Holy Ghost had descended upon Jesus, and a voice came from heaven, saying:

“This is my beloved Son, with whom I am well pleased.”⁶

But it is again a matter for regret that this voice, too, was not heard by anyone else, save these three men, Matthew, Mark and Luke, and they, too, did not hear it correctly. One states:

“... and lo, a voice from heaven, saying, ‘This is my beloved Son, with whom I am well pleased.’ ”⁷

The other deposes, no, the voice had said:

“Thou art my beloved Son; with thee I am well pleased.”⁸

God committed yet another mistake in sending angels separately to Joseph and Mary, for the angel removed the doubt of these two only, and these two, all through their life, did not disclose it to anyone that Jesus was not their son, but the son of the Holy Ghost. On the other hand, there is, against it, the mother’s evidence who said, addressing him (Jesus):

“Behold, your father and I have been looking for you anxiously.”⁹

6. *Ibid.*, 3 : 17.

7. *Ibid.*, 3 : 17.

8. Luke, 3 : 22; Mark, 1 : 11.

9. Luke, 2 : 48.

Whose son is meant in Isaiah's prophecy?

Besides the fact of mutual disagreement of the two Gospel-writers, the words spoken by Isaiah are:

“Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel.”¹⁰

The person spoken to in this prophecy of Isaiah (“you”) was Ahaz,¹¹ who was terrorized and threatened by his next-door enemies. He was the king of the Jews in 700 B.C. Prophet Isaiah comforted this king, saying that he should have no fear from his enemies and keep faith in God, Who shall bestow upon him a son who shall make him fear-free from his enemies.

The woman spoken of, as conceiving and bearing a son, is certainly not a virgin, for the meaning of the Hebrew term ‘*almah*’ (עלמה), as even the Christian scholars have now accepted after 2,000 years, is not a *virgin*, but its meaning, wherever it has been used in the Bible, is a *grown-up young woman*.¹² Who is this woman, and who is her son? Scholars have indulged in a long discussion to decide whether she is Isaiah’s own wife or that of King Ahaz, who was afraid of his enemies and sought for help, or whether she is some other woman of that time or near about it, who shall, giving birth to the promised son, remove the grief and anxiety of the king.

The first idea, that she is Isaiah’s own wife who gave birth to the promised son, 700 years before Christ, is confirmed by the Book of Isaiah itself in the following words:

“And I went to the prophetess, and she conceived and bore a son. Then the Lord said to me, ‘Call his name Maher-shalal-hash-baz’”.¹³

Although the name in this verse is not Immanuel, it is Maher-shalal-hash-baz, which means ‘the spoil hastens, the prey speeds’, i.e., with the birth of that son, the wealth of the enemy kings shall go into the hands of the Jewish king. It is for the King Ahaz to repose faith in this sign of the Lord Jehovah.

Matthew has erroneously translated the term ‘*almah*’ into Greek as *parthenos*, which means a virgin. And a virgin’s being pregnant, too, is not a detectable miracle of which people can give eyewitness evidence, particularly in the case of a woman who was not only the fiancée of a man but

10. Isaiah, 7 : 14.

11. *Ibid.*, 7 : 1–14.

12. Gesenius and Brown, *A Hebrew and English Lexicon*. For ‘*almah*’ (singular) see Genesis, 24 : 43; Exodus, 2 : 8; Proverbs, 30 : 19. For ‘*alamoth*’ (plural) see Psalms, 68 : 25; Song of Solomon, 6 : 8.

13. Isaiah, 8 : 3.

then lives under the roof of her husband and accompanies him in his travels, and all the people know that he is her husband and the father of the new-born babe.¹⁴

It will be contended that the son born to Isaiah was not named Immanuel, hence this prophecy relates not to him. But the very same objection can be posed against Jesus also, that the angel did not tell Joseph to give the name Immanuel to the son that was to be born, but directed him to call him Jesus. And according to Luke, the angel said to Mary:

“... you will conceive in your womb and bear a son, and you shall call his name Jesus.”¹⁵

And it is a matter of fact that he was called by this name. The name Immanuel, it is an undeniable fact, was not conferred on the new-born babe, neither by his mother Mary nor by his father; the Holy Ghost, too, did not tell it, nor even the Most High God; neither in the four Gospels is this name of Jesus mentioned anywhere, nor Jesus himself nor his disciples ever disclosed this name upon anyone; neither is there, to this effect, any witness of the people of that age.

Therefore, if the wife of Ahaz and the wife of Isaiah were not virgins, there is, in the prophecy uttered by Isaiah, no mention of a virgin's being with child. It is undoubtedly an invention of Matthew who did not know Hebrew, and if the Holy Ghost had taught him that the meaning of *'almah* was *parthenos* then even the Holy Ghost seems to be ignorant of the Hebrew language!

Analysis of the prophecy

Before entering upon a discussion on the point of a virgin's being with child, it seems better first to understand the real significance of the prophecy of Isaiah. The stress and emphasis of the words spoken by Isaiah is not on the point that a virgin shall be with child that we should, without any rhyme or reason, go about the world searching where a virgin conceives merely of the Holy Ghost and bears a child; for, it will be an impossibility and a useless search which shall make the prophecy of Isaiah senseless and absurd.

14. “Is not this the carpenter's son?” — Matthew, 13 : 55.

“and they said, Is not this Joseph's son?” — Luke 4 : 22.

“Jesus of Nazareth, the son of Joseph” — John, 1 : 45.

“Is not this Jesus, the son of Joseph, whose father and mother we know?” — John, 6 : 42.

15. Luke, 1 : 31.

καὶ ἰδοὺ συλλήμνη ἐν γαστρὶ καὶ τέξῃ υἱὸν
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

The whole emphasis in the prophecy is on the point that the one that was to be born is a strong sign of the existence of God, or a living, throbbing proof of 'God is with us'. That a child bears the name Immanuel is not enough. There are innumerable persons in the world who have called, and are still calling their sons Immanuel. But by merely calling a man Hercules, he does not become Hercules in fact. It is only the life-events of a man that can correctly testify whether or not God is with him, and if the man be a historical personage, the matter shall become a manifest sign forever, and his existence will be a strong argument on the existence of God.

Prophecy not fulfilled in Ahaz, but relates to the future

Before offering any argument as to who the person was, spoken of in the prophecy, we have to brush aside some misconceptions from its way. It may be said that there is in it no mention of a virgin's being with child. King Ahaz was living in terror of his enemies 700 years before Christ. He had no faith in the existence and triumph of God. To tell him that after 700 years, a virgin shall conceive and bear a son who will remove all his dangers and difficulties is simply a senseless statement. There was yet another thing. Ahaz, having turned away from the Lord Jehovah, sought the help of the neighbouring kings who were at daggers drawn with the Jews. Prophet Isaiah, therefore, was vexed and worried for his faith and, receiving his knowledge from God, he prophesied that God Himself would show him (Ahaz) a sign which would induce in him belief in the existence and help of God. Isaiah said that a young woman shall conceive, and bring forth a son who would be called Immanuel, which means 'God is with us'. The fact of the matter, however, is that King Ahaz paid no heed to the prophecy and condition spoken by Prophet Isaiah, nor did he repose any confidence in the power and help of God, and sent such presents and gifts to the King of Assyria which belonged to the Lord Jehovah, and declaring himself most humbly the slave of the Assyrian King, beseeched him for help against his enemies. It is, therefore, obviously clear that the prophecy, under such conditions, could not be fulfilled in favour of Ahaz. The son was surely born, but he did not inherit the name and dignity mentioned in the prophecy, for it was a conditional prophecy.

Reaching this stage in our investigation, we should either put an end to this discussion or admit that the prophecy had been abrogated, for Ahaz believed not in it, nor his son became the inheritor of the qualities foretold in the prophecy. But our controversy is with our Christian friends who neither cancel nor quash it, but assert that the prophecy related to the advent of Jesus the Messiah. We, therefore, call it a mistake of Prophet Isaiah that he took it to refer to King Ahaz, or perhaps the Jewish scholars have corrupted the text here, and hard facts stand in support of this view of ours, for,

since the prophecy did not come to be fulfilled in favour of Ahaz, it certainly related to some future event.

Work of the fulfiller of the prophecy

The point whereon stress has been laid in this prophecy is that some such man should be born into this world who may be a living, throbbing argument of 'God is with us', and induce faith in the existence of God in the minds of the people, and a perfect belief and confidence in Him, under such circumstances when the world bowed their heads before trees and stones, animals and reptiles, planets and stars, the sun and the moon, rocks and seas; when mortal men, who were merely born from the wombs of their mothers, and suffered from want and imperfectness, hunger and thirst, tiredness and exhaustion, had been raised to the pedestal of Godhood, and called the sons of God, and worshipped and adored; when the pandits and padres, monks and Levites were considered to be the key-holders of the Divine Court; at such a time when people holding Divine scriptures thought that God had been incarcerated somewhere in darkness and gloom; when taking His name was regarded as a capital crime, and the tongue of the person who pronounced it correctly was pulled out and severed. At such a time, the man whose whole life had been a living example of 'God is with us' becomes not only himself an argument on the existence and companionship of God, but he leads other people also to make an observation of the companionship of God, His power of miracles and almightiness, and creates this belief not only in the minds of a few disciples, but in the whole country and nation to such a high degree that they come out into the field, carrying their lives on the palms of their hands; ready for sacrifice in the way of God, Who has been, ever since, not merely reposing in the high heavens, having been free from the affairs of this world after six days' strenuous work, and celebrating the Sabbath, but He is ever present everywhere with His good and righteous people; and not only goes about carrying His beloved Son in His arms, but He is, and will ever be, with him who reposes his belief in Him.

To create a community, by holding out to some fishermen the promise that "I will make you become fishers of men"¹⁶ and the glittering hope that, in his utopian kingdom, the twelve shall sit upon twelve thrones¹⁷ is not a difficult task. Moreover, the claim to Divine dignity and being the Son of God was another enticement that allured the simple-hearted into the fanciful prospect of becoming shareholders in Divine Godship.

16. Mark, 1 : 17.

17. Matthew, 19 : 28: "Jesus said to them, Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel."

Matthew, keeping aside the fact, 'God is with us', which is the focal point of the prophecy, has laid all stress on this point that Jesus is the Son of God. But in this effort, his foot has been caught in an intricate quagmire. If Jesus is the son of a virgin, he cannot be the son of David nor the inheritor of his throne. He who has no father is also not the son of David. And if Jesus is really from the line and lineage of David he cannot, by any stretch of the imagination, be the son of a virgin. These two statements, son of a virgin and son of David, are dead against and contrary to each other. The speculative son of a theoretical father (no matter whether he is son of Joseph or God) cannot be the real son; and a sham and spurious son cannot be the inheritor of a father.

The man who shall be endowed with the qualities of David shall inherit the throne of David. Solomon's son, notwithstanding the fact that he was the son of Solomon, could not inherit his throne, and lost the grandeur and dignity of kingship. Even to become the son of David and inherit his throne will show that kingship and rule is also an ancestral property that goes down from sire to son, and such a conception is deadly to the spirit of democracy. To inherit the throne of David it is essential that one should become David-like, and not merely his supposed son.

Prophet Muhammad, and not Jesus, fulfils the prophecy

We have shown, while discussing the prophecies of David, in the foregoing pages, that David, coming for the second time, shall become the inheritor of those promises which God had held out to David, but were not fulfilled during his lifetime; and that by the second coming of David was not meant the coming of his son, but — according to the interpretation of Jesus himself that by the second coming of Elias was meant the coming of another man in his power and spirit — the second coming of David also meant the appearance of another man in his power and spirit, and the proof thereof is the getting of the throne and rulership of David. This kingship, after Solomon, was conferred upon the Holy Prophet Muhammad, and the flag of Islam fluttered in the air over *Bait-ul-Muqaddas*, the holy city of Jerusalem.

The fact that, even after becoming the son of David, Jesus did not inherit the throne of David proves convincingly that the genealogy is false and fabricated. Moreover, being the son of David, he cannot be called the son of a virgin. David did not get his throne in inheritance, his father was not king, and in this respect, too, the Holy Prophet Muhammad is in the power and spirit of David since, like David, he did not inherit kingship and rule, but established it himself with the power and help of God.

'Son of a virgin' is, in reality, a scriptural idiom. Prior to the advent of the Holy Prophet Muhammad, the country of Arabia, the children of Israel and all the nations of the world had forsaken the worship of the One True

God and taken to the worship of idols and human beings. It is called adultery in the Biblical language, and is diametrically opposite to the chastity and purity of a virgin. The man who, from his childhood, never bowed his head before idols, whether they be made of stone or are of human shape, padres and priests, is a virgin who defiled not, nor polluted his virginity. The Biblical phrases, the virgin, the daughter of Babylon; the virgin, the daughter of Israel; the virgin, the daughter of Zion; the virgin, the daughter of Jerusalem, etc., corroborate and confirm this significance.¹⁸ In the ancient scriptures, son of a virgin and son of God are technical terms for the man who does not sell, nor barter his honour and chastity, spiritual purity, excellent morals and habits for worldly gain, crown and throne, beauty and charm, or wealth and riches. Merely being born from the womb of a woman without the agency of a father may be called the miracle of that woman, but not that of the son who, like all other human beings, was born from the womb of his mother.

‘God is with us’ shall be the name of him who was to be born. And it is a matter of fact that the Holy Prophet has laid so much emphasis and stress on creating a strong faith in the Most High God, and seeking help from Him only, and establishing His oneness and unity, that even today it can be seen manifestly from the pages of the Holy Quran and the record of his life-events. It seems from a study of these pages that he was, while asleep or awake, walking or sitting, working or resting, every time and every hour, in the presence of God; in pleasure or in pain, in peace or in war, in victory or in mishap, always he recited invariably with the lips of his mouth, “All praise and glory be to Allah!”; hence the Most High God, too, was always with him. The offering of prayer five times daily, and getting up at midnight and standing in the Divine presence, was the Holy Prophet’s practice that distinguished him from all the other prophets of the world. In a word, God was with him, and he was with God.

How the promise ‘God is with us’ was manifested in Holy Prophet

Besides the above, the implication of the statement *inn-Allāha ma’anā*, ‘Allah is with us’, came wonderfully true — in his case both literally as well as in a figurative sense. In the most perilous and critical moment of his life, when death stood staring him in the face, the Holy Prophet Muhammad uttered exactly the same words which had been on the record in the prophecy of Prophet Isaiah for 1,300 years, words which it is impossible for a man of ordinary heart and courage to speak. The powerful leaders of the tribes of Makka decided that all of them, at one fell swoop, should attack and kill him, so that the responsibility of his blood might not fall on any one

18. Isaiah, 47 : 1; 2 Kings, 19 : 21; Jeremiah, 18 : 13, 31 : 21–22.

tribe, and surrounded his house. But the Most High God, Who was with him, apprised him of the bloody intention of the enemy, and brought him safely out of the blockade of bloodhounds. But there was to be displayed yet another mighty sign of the companionship of God. The Holy Prophet, having escaped in the dark of the night, had taken refuge in a cave along with his friend and disciple, Abu Bakr (God be pleased with him). But when the day broke, the bloodthirsty enemy, tracing the footprints of the fugitives on sand, reached the mouth of the cave with drawn swords, so that Abu Bakr from within the cave saw their feet with his own eyes, and with his own ears heard their voices, saying, "Surely he is within this cave." He became unnerved and whispered apprehensively:

"O Messenger of God, our murderers have come upon and overtaken us."

But the Holy Prophet replied in full confidence that bespoke the great fact of his Divine companionship:

"Grieve not; surely *God is with us*." ¹⁹

What a profound and perfect faith in the existence and companionship of God! The words spoken by Prophet Isaiah 1,300 years ago, which had been reverberating in the air (God knows how far and wide), striking against the Throne of God, rebounded in the form of an echo and, overflowing the fountain of the Holy Prophet's heart and showering perfect peace and tranquility from the sacred lips of his mouth, and penetrating through the ears of Abu Bakr, settled and established upon his mind. The statement *lā taḥzan inn-Allāha ma'anā* ("Grieve not; surely God is with us") which, in the time of Isaiah, was an obscure and unintelligible statement, became in this dark and narrow cave a hard fact and reality that 'God is with them'. It was not said that 'God is with me', for the person who had the good fortune of being in the company of the True Promised One will, on account of this great blessing, also derive the benefit of Divine companionship. In such a critical time — the dangerousness of which could be properly appreciated only by him who was the Holy Prophet's companion at that time in the cave — the man who heard with his own ears the words *lā taḥzan inn-Allāha ma'anā* uttered without any tremor or throbbing of the heart or with a broken voice or stammering of the tongue, which are the necessary concomitants of fear and danger, and then saw them, with his own eyes, fulfilled wonderfully without any change whatsoever, we cannot imagine the height of his spiritual pleasure and reinvigoration of his faith.

19. The Quran, 9 : 40.

It is not an extraordinary feat for someone, under ordinary conditions, to make such statements as: “I and the Father are one” and “the Father loves the Son, and has given all things into his hand”, etc.²⁰ But between the Sermon on the Mount and the Cross there is the distance of thousands of miles. What is spoken and said from the pulpit where there is not fear or danger to life, it is well-nigh impossible to utter the same while on the Cross. In a state of agony and helplessness on the Cross, instead of the words of power and authority, the cry of despair, “My God, my God, why hast thou forsaken me?”²¹ could only be uttered. As long as we are Muslims, we dare not say that God was not with Jesus Christ, but we cannot refrain from lodging a complaint against the contempt committed by the pens of the Gospel-writers. The twelve chosen disciples of Jesus not only forsook him in such a critical time and fled, but afterwards, too, they incorporated into their writings the reports of the enemies of Jesus, taking them for the voice of the Holy Ghost.

If the fearfulness of Abu Bakr had been for the sake of his own life, he could very easily have saved it by getting out of the cave, and betraying his Master into the hands of the enemy.²² But this noble-hearted and virtuous man did not worry about his own life; all his care and anxiety was for the life of his Holy Master. His most ardent passion was that his own life might be sacrificed, but not a single hair of the body of his Spiritual Guide should be bent. When the disciple was so faithful and fond of the Light of Guidance, the Teacher, too, loved him more than his own life, and sought the companionship of God not only for himself but also for his disciple and comrade, and the purpose and plan of the Most High God, side by side with the protection of these two loved ones, was to establish His own Unity and Oneness and perfect attributes, as well as the revival of the lost religion of all the prophets and its re-establishment to the perfect degree. The glad tidings of *lā taḥzan inn-Allāha ma‘anā* encompassed and embraced all these great and glorious objects.

We do not deny that the Most High God granted His protection to Jesus also, and delivered him from the hands of his enemies, and that God has power over every impossible thing. But the difference is only this, that we believe that if a strong man should claim that he can lift a heavy sledge-hammer and crack with it a nut, we may extol his foolish display of strength in lifting the sledge-hammer, but the work he has accomplished therewith was obviously the work of ignorance and folly. A nut could very easily be

20. John, 10 : 30, 3 : 35, 17 : 22, 13 : 3; Matthew, 28 : 18.

21. Matthew, 27 : 46; Mark, 15 : 34. “Eli, Eli, lama sabachthani” or “Eloi, Eloi, lama sabachthani”, differently heard by Matthew and Mark.

22. As Judas did. All the disciples of Jesus fled, and (God forbid) Peter cursed his master.

cracked open in an ordinary way, and there was certainly no need of lifting a heavy sledge-hammer to smash it. The Most High God is not only powerful and mighty, He is all-wise too. In every work of His, power and wisdom go hand in hand, and He makes use of only that much power as is required for the accomplishment of a work. He will not waste His limitless energy in order to crack a nut. Just ponder over and think that He could, for the purpose of protecting His Messenger, make the mountain quiver and quake, so that the enemy would have run away terror-stricken, or He could blind their eyes or lift up His Messenger to heaven along with the cave. Hundreds, even thousands, of ways and means of protection can be thought of and imagined. But the excellence and perfection of wisdom lies in defeating and demolishing the biggest power of the enemy with the frailest means. The power and wisdom of the Most High God will not dig up a whole mountain to pull out a rat, neither will it raise up and erect a high wall for the sake of a mouse. The Holy Prophet is the greatest and the most beloved person on this earth. For his protection no steel wall is brought into being and erected, but a tiny and trifling spider is commanded to weave on the mouth of the cave its web, and “surely the frailest of houses is the spider’s house.”²³

Seeing the spider’s web spread across the entrance of the cave, one of the pursuers said that if anyone had entered the cave there would have been no web on its mouth. This argument of his, which was obviously plausible, caused all of them to climb down from the top of the cave, and this web of the spider placed a stone on their intellect and understanding. But all the same, the weak web, on the other hand, furnished an invincible proof of the fact that God was with the Holy Prophet and his Companion and, in this way, expounded practically that the term Immanuel was used to denote *inn-Allāha ma‘anā*, i.e., ‘surely God is with us’.

Rescuing the Holy Prophet from the hands of his bloodthirsty enemies in such a miraculous manner, the Most High God provided a profound proof of His companionship with him. But there are, in this event, many things which deserve to be carefully considered. The prophecy of Isaiah dates back 1,300 years before the advent of the Holy Prophet of Arabia. Jesus the Messiah was born 700 years after Isaiah, and the Gospels were written nearly one hundred years after the event of the crucifixion, so that 800 years after Isaiah, his prophecy was copied in the Gospels. Then the Holy Prophet, in an extremely critical time, before it came to be fulfilled, reiterated it. The prophecy, thus, carries within it three great truths.

23. The Quran, 29 : 41.

Incident of Suraqa and Holy Prophet’s prophecy of Muslim conquests

Not merely once but also on several other occasions of a similar critical nature, the Holy Prophet, reciting *inn-Allāha ma‘anā*, furnished proof of his being Immanuel. We quote one such incident only. When the leaders of Makka failed in their attempt to trace the Holy Prophet, their wrath waxed all the more hot, and they proclaimed a prize of a hundred camels for him who would kill the Prophet, and bring them his head. Pursuers ran in all directions, one of them being a strong wrestler, Suraqa by name. With a spear in his hand, he mounted his steed, and went in the direction of Madina. The Holy Prophet, too, after staying three days and nights in the cave, was going towards Madina. Suraqa overtook the fugitives. Abu Bakr cried frightfully: “O Messenger of God, the spy has come upon us!” But the Prophet replied with the same confidence and contentment of the mind: “Surely God is with us.” Now there was not even the screen or refuge of the cave. It was an open and shelterless plain, and the enemy had also overtaken them. Galloping his horse, when Suraqa reached a distance of a few feet only, the horse tumbled all of a sudden, and Suraqa fell headlong on the ground. The Holy Prophet said to him with a smile on his face:

“Suraqa, the golden bangles of the King of Iran shall, one day, be put upon your wrists.”

On account of this sudden fall of the horse, Suraqa was struck with awe and wonder and, taking it to be a miracle of God, he there and then believed in and accepted the Holy Prophet.

The Holy Prophet’s pronouncement was not merely to attract and allure Suraqa. But it is a matter of fact that Suraqa, after his belief, had not remained that Suraqa who had been sharp-set and yearned after the big camel-prize for the obtainment of which there was now no obstacle nor delay. And what was, on the other hand, the Holy Prophet’s plight at that time? In a state of utter helplessness he had to leave Makka, and take refuge in a dark cave, wherefrom, after three days and nights, he proceeded in secret to a foreign place. The Makkans had not accepted him, and who knew what was going to happen in Madina? But even in such a state of powerlessness and peril, his mind was set to believe that the most powerful kingdom of the day, Iran, shall suffer defeat at the hands of his army. But where was the army, and such a strong army, that would make short work of and conquer Iran? Suraqa could easily understand that all that was whimsical and castle-building in the air. But it was wonderful indeed that within a few minutes time Suraqa, by the power and grace of God, had not remained that Suraqa who, provoked by the greed of camels, had set out to kill an innocent man, the great benefactor of the whole human race. Suraqa was himself conquered by the Holy Prophet’s smiling eye, and became ready

to sacrifice his own life for the sake of Islam and, in the battles that followed, he displayed great deeds of his skill and daring. But putting on his hairy wrists the royal bangles of Chosroes, the Emperor of Iran, was still such an illusion in the realization of which stood, like the Himalayas, the insurmountable obstacle of the powerful kingdom of Iran. But the Most High God Who had, years before, communicated this news to His Messenger, brought into play His wonder-working power and help, and in the time of Umar the armies of Islam at last conquered Iran.

Not a soul there was who did not know this prophecy about Suraqa. The golden bangles of Chosroes came into the hands of Umar. He sent for Suraqa into his presence and, in accordance with the prophecy, which had seemed to be a sheer impossibility when it was uttered by the Holy Prophet, the royal bangles were put on his wrists. Every person who has been endowed by the Most High God with sound understanding should ponder over and think that the words spoken by the Holy Prophet were fulfilled not only at the time when Suraqa, instead of being an assassin, had become a believer, but the day also arrived during the lifetime of Suraqa, for which there existed no possibility at all and the giver of the glad tidings, too, was not present in this world at that time, but his words still vibrated in the air and in the hearts of the Muslims, and had within themselves enough inspiration and power to inflict defeat on the strongest empire of Iran. The dream of the conquest of Iran became a hard reality; for those words were, of a truth, not the words of a mortal man, but the mighty words of the Mighty Master of this universe, of Whom He has said Himself:

“Wonderful Originator of the heavens and the earth! And when He decrees an affair, He says to it only, Be, and it is.”²⁴

The condition of Suraqa’s mind was, at that time, worth seeing when the Great Caliph was putting on his wrists with long hair the royal bangles of the Emperor of Iran.

Comparison with promises to disciples of Jesus

If someone should still suspect that a lure was thrown before Suraqa, he should understand that if the promise had not been fulfilled, it could, in that case, be called a bait. But when the prophecy actually came to pass, having inflicted a crushing defeat on the great empire of Iran, as foretold, it will be sheer pigheadedness and prejudice to call it an allurement, and after such a grand and glorious event it will be hard-heartedness of the worst kind to entertain even the smallest doubt about the fact of the Holy Prophet Muhammad’s being Immanuel. And as against it, we find that, as some

24. The Quran, 2 : 117.

fishermen were catching fish on the coast of lake Galilee, the Prophet of Nazareth passed by them, and called them by name. But just hear this tale as allegedly spoken by the mouth of the Holy Ghost:

“And passing along by the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishermen. And Jesus said to them, ‘Follow me and I will make you become fishers of men.’ And immediately they left their nets and followed him.”²⁵

“Then Peter said in reply, ‘Lo, we have left everything and followed you. What then shall we have?’²⁶ Jesus said to them, ‘Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel...’ ”.²⁷

Keeping in view these words of the promise of the Prophet of Nazareth, everyone should be able to understand that the promise of rulership was meant to attract and entice the people, and which never came to pass. These poor fishermen, whose profession was to catch fish, were allured into renouncing their profession and becoming the disciples of the Master whose words they could understand but very little. There is, however, a secret in this profession of fishing. Of all the means of earning bread, this profession has a distinctive position. In every business one has to invest some money. But a fisherman, by means of a mere net, catches a huge lot of fish, or cherishes the hope of catching a much bigger one by affixing only a tiny worm to the bait. For the plying of this profession no knowledge or learning is needed, and it is probably for this reason that the phrase ‘fishing mentality’ has come to signify the gathering of a big gain by using only a little deception. With this profession of fishing the preaching of Christianity has a special similarity. So the Prophet of Nazareth deemed it proper and fit to convert the catchers of fish into the fishers of simple-minded men. But as fate would have it, the fishers, on account of their own simpleness, became themselves a prey; and just as a greed-stricken fish falls a prey even through a small enticement, in the same way, these disciples, aspiring to become the fishers of men, became themselves a prey. How could these twelve disciples get the twelve thrones, as promised? The poor people, selling their own clothes, purchased swords, but what has a fisherman to do with the wielding of a sword? At last, all of them fled away, leaving the Master in the lurch.

25. Mark, 1 : 16–18. Cf. Matthew, 4 : 18–20; Luke, 5 : 4–10.

26. The poor fishers forsook all, but did not get what was promised to them.

27. Matthew, 19 : 27–28.

Other attributes of Immanuel

The other attributes of Immanuel, besides ‘God is with us’, are:

“He shall eat curds and honey when he knows how to refuse the evil [AV: *that he may know to refuse the evil*] and choose the good.”²⁸

What is the mutual relation between these two statements, eating of curds and honey, and distinguishing between good and evil? If you are not a dogmatist or an obstinate stickler of the letter the significance of these two statements is that he shall be given a spiritual honey by means of which he shall be able to distinguish between good and evil. In His Word, the Most High God has called the Holy Quran honey, and its quality is said to be that there is, in it, healing for the spiritual diseases of men.²⁹ And spiritual diseases are the inability to discriminate between good and evil. To this Immanuel has been given the Holy Quran, which is the book of perfect law, and the *furqān*, the discriminator between good and evil. No such book of discrimination between good and evil had been conferred upon Jesus; rather, the doctrine of Atonement did away with and obliterated totally the discrimination between good and evil; for salvation, it was taught, depended not on deeds but on the belief in Atonement, or being hanged by the beam of the cursed cross.

After this, in the prophecy of Isaiah there is a mention that the land shall be cleared of two kings.³⁰ In our opinion, these two kings were the Caesar and the Chosroes, the rulers of the two most powerful empires of the world; Assyria and Damascus were also included in them. These two empires sometimes came under the sway and supremacy of Iran, and sometimes under the rule and suzerainty of Rome. They had been from very ancient times mortal enemies of each other. The rulership of David was also included in these two empires. At the time when the Holy Prophet Muhammad came into this world the star of the fortune of Iran was in the ascendant and her armies had inflicted such a destructive defeat on the Eastern Roman Empire that her armies, having conquered Mesopotamia and Egypt, had reached the gates of the Capital, Constantinople; and it was not far off that the name of the Roman Empire would be effaced from the world forever. This time was six or seven years before the Holy Prophet’s flight to Madina. Since 602 C.E. the armies of Iran had been trampling the Roman Empire under their feet. In 613 C.E. and 614 C.E., after destroying Asia Minor and Syria, they also conquered Damascus and Jerusalem and carried away the Sacred Cross from there as a war trophy. The idolaters of Arabia were happy that the fire-worshippers of Iran had been successful and victorious against

28. Isaiah, 7: 15.

29. The Quran, 16: 69 read with 10: 57.

30. Isaiah, 7: 16.

the Roman Empire, who were 'People of the Book', and believed in the one, true God and his books. It was, to them, an augury indicating that they would also, in the same way, predominate over the Muslims; it was, so to say, the victory and triumph of the idols against the Most High God. Under these circumstances the Holy Prophet or the Promised Immanuel received a revelation which was absolutely against the current of events, saying:

"I, Allah, am the Best Knower. The Romans are vanquished in a near land, and they, after their defeat, will gain victory within nine years. Allah's is the command before and after. And on that day the believers will rejoice in Allah's help. He helps whom He pleases, and He is the Mighty, the Merciful."³¹

This prophecy has two parts:

1. that the Roman Christians, although they have been vanquished at this time, will predominate over Iran after nine years;
2. that the Muslims shall also rejoice on the day of the Romans' victory over Iran; for they, too, shall gain victory over *shirk* (associating partners with Allah), although the idolaters, at that time, prided exultantly over their huge numbers.

Accordingly, during the fixed period of time, exactly after nine years, the Roman armies entered Iran triumphantly, and on the same day Muslims also scored their victory against the idolaters on the field of Badr. The event of the Roman victory took place in 624 C.E., and it is written in the *Encyclopaedia Britannica*, under the heading 'Chosroes II':

"In 624 he [Heraclius] advanced into northern Media, where he destroyed the great fire-temple of Goudzak."³²

These great wars were the wars between the One True God and the idols, or had been fought in their names. But the prophecy of Immanuel said "God is with us", and the idols or false gods shall be defeated and vanquished. And how beautifully the words spoken by Prophet Isaiah came true, that the world shall be induced to believe in the existence of God, and that Immanuel was the man who shall create this belief, "God is with us". On the day when the Roman Empire gained victory over Iran, the Muslims triumphed against the idolaters of Makka on the field of Badr. Prophet Isaiah had drawn, 1,300 years before, a sketch of this splendid victory in the following terms:

"The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined.

31. The Quran, 30 : 1-5.

32. *Encyclopaedia Britannica*, art. 'Chosroes II'.

Thou hast multiplied the nation, thou hast increased its joy; they rejoice before thee as with joy at the harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, thou hast broken as on the day of Midian. For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire. For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.' Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore. The zeal of the Lord of hosts will do this."³³

The prophecy said:

1. The people who walked in darkness — "although before that they were surely in manifest error"³⁴ — have seen a great light.
2. Those who dwelt in a land of deep darkness, on them the light shined.
3. "Thou hast multiplied the nation" — although the Muslims were smaller in number, but to the army of the enemy they looked three times greater. God had multiplied them.
5. Their joy was like the joy of the time of harvest.
6. People were dividing the spoil after the battle of Badr, and were very happy.
7. The government will be upon his shoulder, and his name shall be called Wonderful Counselor, the mighty, the everlasting father, the Prince of Peace or Islam.
8. In his government there shall be peace and progress.
9. There shall be no end to it.
10. He will be a Ruler "upon the throne of David".
11. He shall put it in order and establish it, with justice and with righteousness for evermore.
12. The zeal of the Lord of hosts will perform it.

All these words and promises were fulfilled in full detail in the person of the

33. Isaiah, 9 : 2–7.

34. The Quran, 3 : 164, 62 : 2: *wa-in-kānū min-qablu la-fī-ḍalālīn mubīn.*

Holy Prophet Muhammad. They constituted, as it were, an exposition or paraphrase of the term *Immanuel*.

Conclusion

As the discussion is prolonging, we therefore conclude with the statement of only one more point, namely, that the greatest task of Immanuel is not only to create in the mind of one single king (Isaiah's king, Ahaz) a belief in the existence and omnipresence of God, but to induce it in all the thinking and thoughtful people of the whole world. Let us carry our thoughts back and recall the battle of the Allies — *Al-Aḥzāb*. The Holy Prophet, emigrating from Makka, had taken refuge far away at Madina. But even there the enemy would not let him live in peace. Five years after the flight, the Jews of Madina, the Bani Nadir and the Bani Quraizah, violating their treaty of alliance with the Muslims, provoked and incited the idolaters of Makka to invade Madina, assuring them that when they would march against and attack the Muslims with full force from without, the Jews within would rise in revolt and render all help to the invaders. In this way, the Jews stirred up and inflamed all the idolatrous tribes of Arabia that Islam, which was the mortal enemy of their idols, had been gaining strength, and that they should, therefore, exterminate it once for ever with their combined effort. Accordingly, under the influence of rabid passion and impetuosity, an army 15,000-strong was prepared, and the attack was planned in collusion with the Jews. The intelligence communicated this information to the Holy Prophet, who could hardly collect 3,000 men to fight against 15,000 well-equipped and trained soldiers. And out of these 3,000 also, the Jews turned traitors just in the nick of time, and their leader withdrew his 700 men, believing that with such a small force to stand against 15,000 strong, the Muslims would certainly be plunged into the jaws of death. But the Prophet of God did not lose heart, nor was he desponded to think how his small force of 2,500 would be able to stand against and fight 15,000-strong, for he had full faith, and a portion of it had also been instilled in the minds of his companions, that "God is with us".

Preparation to meet and resist the invasion started, and a ditch was dug round the town of Madina as a protective measure. When the trench was being delved, a strange event took place. A stone came in the way, which nobody could break. The matter was reported to the Holy Prophet, and he himself tried to break it with a big hammer. When the first blow was struck, a portion of the stone broke away, giving forth a flash of fire, and the Prophet exclaimed: "The palaces of Chosroes have been shown to me!" — of course, in a vision. The second blow tore off another piece, and again the flash of fire issued forth, and again the Prophet exclaimed: "The palaces of Caesar have been shown to me!" On the third stroke, the stone broke into

pieces, and again the flash of light came out of it, and the Prophet said: "All these palaces came into the hands of my followers!"

The huge army, 15,000-strong of the Quraish and their allies blockaded and besieged the town of Madina. Arrows were projected and shot from both sides, and feats of power and strength were displayed. The siege continued for one month. But during this time, neither the enemy could force his way into the town, nor the Muslims could cross the ditch and go out. Then the Most High God came forward to furnish the manifest proof that He was with them. One night a storm arose, and the wind blew so tempestuously that the tents of the enemy were blown down, and their fires were extinguished, and the invaders took to flight in consternation and terror.

This event proves the Holy Prophet Muhammad to be Immanuel in many ways. The Jews, who called themselves the beloved sons of the Lord Jehovah, were put to utmost shame and disgrace. The idolaters had come to the field after invoking their idols most ardently to bestow on them victory and triumph. There was, on one side, the huge army, 15,000-strong, but on the other side stood only a few Muslims that could be counted on fingers. But the wonder of it was that those few men were not at all afraid of the huge army standing against them, for they had a very strong faith in the fact that God was with them, and the Great God, too, at last gave His testimony that He was with them. He blew such a severe hurricane one night that the cooking vessels of the besiegers were overthrown, and their tents flew fearfully in the air; so that they, too, understood from this terrible tempest that God was with the Muslims and, therefore, they took to their heels and fled, without being able to inflict any loss on the Muslims. If the Jews had not violated the treaty of alliance and sided with the idolaters, there would have been no war with them nor had their conviction been final and complete. The Jews said boastfully that the Quraish were an ignorant people who knew not the science and skill of war, and that if the Muslims should ever come to blows with them, they should be taught the proper lesson. At last, on account of the violation of the treaty by the Jews, war broke out with them. The religious point in it was that the Jews claimed arrogantly that the Lord Jehovah was with them, and that He was exclusively their God. And furthermore, it was written in the Book of Deuteronomy:

"But that prophet or that dreamer of dreams shall be put to death, because he has taught rebellion against the Lord your God [Jehovah]".³⁵

And again:

35. Deuteronomy, 13 : 5.

“ ‘...But the prophet who presumes to speak a word in my name which I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.’ And if you say in your heart, ‘How may we know the word which the Lord has not spoken?’ — when a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word which the Lord has not spoken; the prophet has spoken it presumptuously, you need not be afraid of him.”³⁶

Such a prophet, it is said in Jeremiah, shall be put to death by the sword.³⁷

The Jews, on the basis of these decrees, do not regard nor accept Jesus to be true in his claim. But these very decrees adduce, for the conviction of the Jews, an argument to believe in and accept the Holy Prophet Muhammad. All their secret conspiracies would not inflict any harm on him, nor in war did the Lord Jehovah side with and help them, but God was, as a matter of fact, with the Holy Prophet Muhammad, who was, in all truth, the Promised Immanuel. So the Jews, suffering defeat, had to run away from Madina and the peninsula of Arabia.

The Holy Prophet’s vision, mentioned in the previous above, has a very deep relation with the text of the Bible quoted above, for it is a decree of the Bible that the vision or dream of a false prophet shall not come to pass, and it shall be the sign of his being a liar or impostor. A huge army 15,000-strong invaded Madina. The defence was so weak and poor that 3,000 men could be gathered with great difficulty, and out of those 3,000 also, as many as 700 Jews played false in the eleventh hour, and went over to the enemy. It was entirely possible that this wicked act of perfidy and betrayal would have disheartened and dismayed the remaining men, for the invaders were already five times larger in number and the besieged, therefore, dared not to go out of the town to face them, and had dug a ditch to protect and save their lives. In such a critical state, when spirits were low and life was in imminent danger, the Holy Prophet, while breaking a stone of the trench, saw in its flashes of fire that the royal palaces of the Caesar and the Chosroes came into his possession. This dream nobody could even imagine would ever come true. But God is He Who can bring to pass and fulfil what even all the human beings may, with one voice, call impossible.

36. *Ibid.*, 18 : 20–22.

37. Jeremiah, 14 : 14–15.

Chapter 2

Prophecies in the infancy of Jesus

1. The Wise Men's Testimony

“Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, ‘Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him.’”¹

The second prophecy according to the Gospel of Matthew is that certain wise men of the east saw a star by way of a sign at the birth of Jesus, and after travelling thousands of miles they came to Bethlehem to worship the babe, whom they found lying in a manger, and presented to him the gifts of gold and frankincense and myrrh.² The wise men's testimony is in fact a vision of great significance, but if taken literally it falls flat and only becomes a far-fetched fantasy of no moral or historical value.³ Let me first analyse this prophecy as it is generally understood in the Christian world before giving its true interpretation from the Muslim standpoint.

1. Matthew, 2 : 1–2.

Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσόλυμα λέγοντες· ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

2. *Ibid.* 2 : 11.

3. “The story of the wise men from the East,” writes Dr. W. R. Matthews, Dean of St. Paul’s in the *Daily Telegraph*, London, 6th January 1962, “who were led by a star to the cradle of the new-born king, beautiful as it is, raises questions about the historical accuracy and one question which is not precisely historical. The Magi were evidently astrologers; are we to understand that astrology has Biblical authority? In a wider sense, however, the story has an undoubted historical basis. There was, at the time of Jesus’ birth, an expectation of the coming of a personal saviour not only among the Jews but also among many other races and nations.” About the historical accuracy fuller discussion has been made in the present work. “In a wider sense” this can only be applied to the Prophet Muhammad as will be discussed by me further on. With regard to the astrological aspect, readers may refer to the points numbered 2, 4 and 5 on the next page.

Difficulties in accepting the literal interpretation of this prophecy

In this story the following points deserve consideration:

1. The wise men saw the star in Persia and immediately understood that hundreds of miles away from their place in the west was born not the king of the Persians, nor the son of their own God, but the king of their enemies, the Jews (the Magi being heathens).

2. It appears that, according to the Gospel writer, astrology was an approved and systematic science — that merely by sighting a star the wise men knew that the king of the Jews was born and was lying at a certain place in a certain direction and was destined to be a king after thirty years. But, strangely enough, although they knew all these things they did not realize the most important aspect of his kingship — that it was not of this world.⁴

3. From the historical point of view, so wonderful was the knowledge of these fire-worshippers and practitioners of sorcery and necromancy that they saw the star two years before the actual birth of Jesus Christ and three years after the death of Herod (see no. 14, below), but when they reached Jerusalem they found Herod alive and the young child still lying in a manger at Bethlehem.

4. One must also appreciate the astounding wisdom of the star that, contravening all the laws of celestial order, it went before the wise men showing them the way. But when they reached the city it considered it expedient to disappear so that the people whose king was born might not know what had actually happened. The wise men had perforce to seek the help of Herod (who according to historical evidence should have already been dead). However, when he was asked, "Where is he who has been born king of the Jews?" Herod was much troubled, and he gathered all the chief priests and scribes of the people and demanded of them where Jesus should be born. And they said to him, "In Bethlehem of Judea." As soon as the wise men got out of the city, the star appeared again, and went before them, till it came and stood over where the young child was.

5. One also fails to understand the object of the disappearance of the star when guidance was most needed by the wise men. If it had not gone out of sight, Herod would not have learnt from the wise men, by chance, about the forthcoming birth of the king of the Jews, and he would not have massacred thousands of innocent children in vain, so as to kill the new-born babe whom God saved afterwards by sending his parents to Egypt.

4. John, 18:36.

6. Herod ruled over his country for 34 years, but it did not occur to him that the so-called wise men's enquiry of a new king might be overt or covert sedition, and he did not arrest them.

7. Going to Herod, in the first place, asking about the whereabouts of the king of the Jews was not a wise step at all. And God's warning to the wise men that they should not return to Herod⁵ was too late. The damage had already been done. There is just this difference between a fool and a hen: a fool cackles before, the hen not till after the egg is laid.

8. About Rachel's weeping and wailing over the massacre of the innocent children,⁶ the sole responsibility lay on the uncertain and perilous behaviour of the rising star in the East which later guided the wise men to Jerusalem. The whole statement is strange. Rachel was the wife of Jacob and had died 1,689 years ago, and the people living in Bethlehem were not her children but those of Leah. Rachel's sons were long-lost tribes of Israelites.

9. Instead of some heavenly blessings descending upon the world on the birth of the 'son of God' thousands of innocent children were put to death and the whole country resounded with the cries of weeping and wailing mothers. The wise men's visit to Bethlehem to worship the young Jesus evidently caused such an unprecedented calamity.

10. It is true that other nations and races expected the coming of a saviour, but there is no record in any history of Persia that on their return the wise men gave the glad tidings of the birth of Jesus to their people, nor was any Persian converted to Christianity. On the other hand, the Persians ever remained at daggers drawn with the Christian powers.

11. The cause of the wise men's coming is rather vague: "For we have seen his star in the East, and have come to worship him."⁷ The baby god did not answer their worship: Peace be multiplied to you, O my heathen worshippers.

12. The Magi are heathens. It is not stated why they came to worship the king of the Jews, who were their enemies.

13. There is no eyewitness recorded in Matthew who saw them worshipping the lad lying in a manger.

14. The time of the visit is also quite uncertain. According to the Christian calendar the Herod referred to in this story had been dead five years before the birth of Jesus.

5. Matthew, 2 : 12.

6. *Ibid.*, 2 : 17-18.

7. *Ibid.*, 2 : 2.

15. It is not stated by what means they came to this conclusion that the king of the Jews was born. He was not the king, and never would be, because he himself said: "My kingship is not of this world."⁸

16. The narrative is not corroborated by any other Gospel.

17. The number and names of the wise men are not given, though afterwards their fancy names were used as charms to cure epilepsy and snake-bite.

Christian writers' comments on authenticity of this story

It is obvious that the whole story of the coming of the wise men of the East to Bethlehem and worshipping the young child is dubious. I will now quote some references from the works of Christian writers as to the authenticity of the visit of the Magi.

1. Dr. Farrar in his book *The Life of Christ* writes:

"There is nothing but a mass of confused and contradictory traditions to throw any light either on their rank, their country, their number, or their names."⁹

2. The Concordant Version of the Sacred Scriptures says:

"But no such star could guide the Magi for a long period and then take its place above Bethlehem as distinct from Jerusalem."¹⁰

3. Commenting on these Gospel verses, Professor H. Usener writes:

"Every unprejudiced eye will perceive that the nativity-narratives of Mt. and Lk. are mutually exclusive and irreconcilable. What they have in common — the figures of Joseph, Mary, and Jesus, the designation of Jesus as Messiah, the date in Herod's reign and the birth in Bethlehem — were given data. Upon the common foundation the two evangelists rear quite different structures. Joseph's home in Mt. is Bethlehem, in Lk. Nazareth; the divinity of Christ is attested in Lk. by the angel's words to the shepherds and the song of the heavenly host, in Mt. by the appearance of the star in the East; the new-born Messiah receives his first adoration in Lk. from the shepherds, in Mt. from the magi. In Mt. the family of the saviour flees from the wrath of Herod to Egypt and afterwards avoids Archelaus by settling in Nazareth; in Lk. after fulfilment of

8. John, 18:36.

9. F. W. Farrar, *The Life of Christ*, popular edition, Cassell, 1889, p. 12.

10. *Concordant Version of the Sacred Scriptures*, Concordant Publishing Concern, California.

all the ceremonial duties arising out of the birth, the return is made to Nazareth direct.”¹¹

4. About the star it has been mentioned in the same article:

“The embroidery comes from the same source as the warp and the woof. The appearance of a new star in the sky heralding the birth had been prepared for by the popular faith of antiquity. ... Also, the recognition and proclamation of the birth of a new king of the Jews by the magi learned in star-lore finds its parallel in a legend concerning Alexander ... The reign of Nero may have been exactly the period at which the legends of the divine birth of Jesus began to take shape in the Christian world ... A massacre of innocents and, as the motive for it, fear of the threatened advent of a new ruler, were already current material for legend.”¹²

5. It is in Kitto's *Encyclopaedia*:

“The fact that the terms Magi and Chaldaei are sometimes used as synonyms has led some to fix on Babylonia as the country whence these gentile worshippers came; others, observing that the gifts they presented consisted of Arabian products, have concluded that they came from Arabia; others suppose them to have been Persians; others Bactrians and there have even been found some to contend for their having been Brahmins from India; a supposition in favour of which some very plausible arguments may be added. As nothing certain, however, can be advanced, the subject is best left in that indefiniteness in which the Evangelist has stated it ... With respect to the time when their visit was paid we must place it either immediately after the birth of Jesus, or on the occasion of one of the annual visits which Joseph and Mary were wont to make to Jerusalem after their return to Nazareth (Lk. 2 : 41). The narrative of Mt., taken by itself, leads to the former conclusion; but when one compares it with that of Lk. a difficulty arises from his statement that after the presentation in the temple Mary and Joseph returned to Galilee to their own city Nazareth. As the presentation took place when Jesus was but a few days old, and as immediately after the visit of the Magi his mother and her husband fled with him into Egypt, it is certain that either the visit of the Magi could not have been paid at this time, or Joseph and Mary could not have returned immediately after this to Nazareth, as Lk. says they did. The only

11. T. K. Cheyne, *Encyclopaedia Biblica*, art. ‘Nativity’: 4. *Mt. and Lk. contrasted*, col. 3343.

12. *Ibid.*, art. ‘Nativity’: 18: *The star, etc.*, col. 3351.

satisfactory outlet from this entanglement is to suppose that the visit of the Magi was paid on the occasion of the first and the second visit of Mary and Joseph to Jerusalem after their return to Nazareth. This falls also with the statement that Herod caused all the children of two years old and under to be destroyed, which would have been a piece of needless cruelty if his object had been to secure the death of an infant only a few days old.”¹³

6. Smith's *Dictionary of the Bible* says:

“So, when they come to Jerusalem it is to ask not after ‘our king’ or ‘the king of Israel’, but, as the men of another race might do, after ‘the king of the Jews’. The language of the Old Testament prophets and the traditional interpretation of it, are apparently new things to them. ... Some time after the birth of Jesus there appeared among the strangers who visited Jerusalem these men from the far East.”¹⁴

“The discordant views of commentators and harmonists indicate the absence of any trustworthy data. The time of their arrival at Bethlehem has been fixed in each case on grounds so utterly insufficient that it would be idle to examine them. (1) As in the Church Calendar on the twelfth day after the nativity (Baronius. *Ann.* i. 9). (2) At some time towards the close of the forty days before the Purification (Spanheim and Stolburg). (3) Four months later (Greswell), on the hypothesis that they saw the star at the nativity, and then started on a journey which would take that time. Or (4) as an inference from Matthew 2:16, at some time in the second year after the birth of Christ (comp. Spanheim, *Dub. Evang.* 1.c.).”¹⁵

Prophecy in the scriptures of the Magi

Again the acknowledged authorities are at variance about these wise men of the East. Some say they were Magi (Iranian priests, ‘Magus’ in singular) and others think they were Babylonian, or Arabs (because the gifts were of Arabia). We need not go far in search of these Magi, or the origin of this story. In the Zoroastrian scriptures, the Zend Avesta and Dasatir, there are clear prophecies in which the coming of the Arabian Prophet has been foretold. It is related in the Epistle of Sasan the first that there shall arise a

13. John Kitto, *Cyclopaedia of Biblical Literature*, Edinburgh, 1863–66, vol. 3, art. ‘Magi’.

14. Sir William Smith, *A Dictionary of the Bible*, London, John Murray, 1893, art. ‘Magi’, vol. 2, p. 190.

15. *Ibid.* This extract is from a footnote marked at the end of the previous extract.

man among the Arabs, by whose followers the diadem, and the throne, and the government, and the religion shall all be overthrown, and instead of an idol-temple or of the fire-temple of the house of the Mahabad (Abraham), shall be seen a place toward which prayer is directed, and the wise men of Hirat and others shall come in unto them.¹⁶

In the Zoroastrian scriptures there are several eloquent prophecies that, in the course of time, found place in the heart of the Magi or the 'wise men' of Hirat and Iran mentioned in the above-given quotation of Dasatir. Matthew, however, by the flight of his own imagination directed them to Jesus of Nazareth. Because there was no firm foundation for such a claim, they never bore any fruit for Christianity. These prophecies were, in fact, meant for another saviour, i.e., the Prophet Muhammad, in whom all prophetic signs were fulfilled. The whole of Iran along with the wise men accepted Islam because of their long expectation of the coming Arabian Prophet. And Iranians, as was foretold, turned their faces towards the house of Mahabad (Abraham) in their prayers. Idol-temple or fire-temple are no more to be seen there after the advent of Islam. This was *a momentous prediction fulfilled word by word!*

Sometimes it is suggested that the implication of Epiphany is that Jesus came for all men, and people from far-off lands came to do him homage. In this respect also the Prophet Muhammad enjoys a unique distinction over other prophets. Except for this solitary incident, early Christians were sharply divided on the point of inviting to discipleship other people besides Jews. Jesus himself declared that he was sent to the lost sheep of Israel.¹⁷ In contrast to this, the following is written about Islam by a Western scholar, Montgomery Watt, at the beginning of one of his books:

"One of the distinctive marks of Islam, compared with other great world-religions, is the variety of people and races who have embraced it."¹⁸

He adds a footnote to this statement, as follows:

"Cf. Sir H. A. R. Gibb, *Mohammedanism*, London, 1949, 22; also Al-Jahiz, *Tria Opuscula*, ed. Van Vloten, Leiden, 1903, 32: 'when we find the inhabitants of Sijistan, the Jazirah, the Yemen, the Maghrib and 'Uman (Oman) and the Azraqite, the Najdite, the Ibadite and the Sufrite, the *mawla* and the Arab, the Persian and the nomad, slaves and women, the weavers and the peasants, fighting on

16. See the volume of this book dealing with 'Muhammad in Zoroastrian Scriptures'.

17. Matthew, 15 : 24.

18. W. Montgomery Watt, *Islam and the Integration of Society*, London, Routledge & Kegan Paul, 1961, p. 1.

one side despite their difference of descent and habitation we realize that it is religion which moulds them together'." ¹⁹

Language of the gifts

Matthew, in his brief account of the Magi's visit, failed to understand the language of gifts. The newly born babe could do nothing with these gifts. A bottle of milk was more useful for him than gold, myrrh and frankincense. As mentioned before, this incident cannot be literally interpreted. The only way left is to accept it as a vision seen by Jesus. The wise men's gifts, therefore, have another meaning. Visions are always subject to interpretation. And this suggestion does not originate with me, but a Christian authority writes:

"According to old allegorizing traditions, the frankincense offered by the Magi signified the Divinity of the Holy Child, the gold representing His royalty, the myrrh either His healing powers or His prospect of suffering." ²⁰

I am going to prove they have got hold of the wrong end of the stick. Gold represents worldly wealth, and one of the implications in this gift was that he would be betrayed for worldly gain by one of his disciples and by coming followers who drank the golden cup of Babylon, because it was foretold:

"Babylon was a golden cup in the Lord's hand, making all the earth drunken; the nations drank of her wine, therefore the nations went mad." ²¹

The second gift was of *myrrh*, which represented the bitter cup that was offered to him on the cross. This was bitter in this sense also, that his friends and foes both believed that he was cursed. His followers said:

"Christ redeemed us from the curse of the law, having become a curse for us — for it is written, 'Cursed be every one who hangs on a tree' " ²²

Again his own intimate friends curse him also. ²³

19. *Ibid.*, p. 1.

20. *A Dictionary of Christ and the Gospels*, edited by James Hastings, Edinburgh, 1906, art. 'Frankincense', vol. 1, p. 621.

21. Jeremiah, 51 : 7.

22. Galatians, 3 : 13. Cf. Romans, 8 : 3; 2 Corinthians, 5 : 21.

23. Matthew, 26 : 74; Mark, 14 : 71.

The myrrh had another important role to play in his life. It was going to help heal his wounds when he was taken down from the cross:

“Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds’ weight.”²⁴

The third significance of this gift of myrrh was that the damage done to the teachings of Jesus Christ by his disciples would be put right by the teachings of the Prophet raised in Makka. Myrrh has also been known as ‘Makka’s balsam’:

“Schweinfurth holds that the O.T. name for Mecca balsam was ... *mōr*. Certainly *mōr* was (like Mecca balsam) strongly aromatic.”²⁵

The third gift was of frankincense, which in Arabic is *luban*, and particularly mentioned is *luban* of Arabia. In the Greek version of the Gospel it is *libanos*.²⁶ It is not only an incense but an elixir for the poison of snake and scorpion. Metaphorically speaking, the Quran is the *luban* of Arabia which cleared Jesus of false charges that his enemies overpowered him, or that the cursed serpent bruised his heel and he died on the cross. It also manifested the truth that, God forbid, Jesus was not accursed as his enemies wished him to be, and as his followers claim he became in order to atone for their sins. He was a holy messenger of God, a mercy and a word from Him and one greatly honoured by God.²⁷

Jesus as “morning star” heralded coming of Prophet Muhammad

This prophecy should be discussed from another angle as well. As regards the heavenly bodies, the Jews considered the sun and the moon as the king and queen of them all, and the rest as being their hosts or army.²⁸ Jesus is described as the morning star, as it is written:

“I Jesus have sent my angel to you with this testimony for the churches. I am the root and the offspring of David, the bright morning star.”²⁹

24. John, 19 : 39.

25. *Encyclopaedia Biblica*, vol. 1, col. 468, under the word ‘Balsam’; see also vol. 3, col. 3246, under the heading ‘Myrrh’.

26. Matthew, 2 : 11.

27. The Quran, 4 : 171.

28. Deuteronomy, 4 : 19, 17 : 3; Jeremiah, 8 : 2.

29. Revelation, 22 : 16.

Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός.

"... and I will give him the morning star."³⁰

"And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts."³¹

Commenting on the Old Testament verse:

"... a star shall come forth out of Jacob"³²

it is written in Cruden's Concordance:

"...but it primarily and chiefly points at Jesus Christ the Messiah, ... who is called the bright and morning star, Rev. 22 : 16."³³

The morning star heralds the rising of the sun and brings hope for success. In sacred scriptures it signifies the announcement of the coming of the king with precious jewels in his hand. The morning star appearing on the horizon meant that the time of the rising of the sun was near. Jesus was that morning star to betoken the rising of the sun of Islam in its perfect form. Hence the rising of the morning star (Messiah) had this significance. The Quran says:

"By the star when it sets! Your companion errs not, nor does he deviate."³⁴

That is, when the morning star sets, the sun never errs nor does it deviate; in just the same way, when the Messiah went then Paraclete should come.³⁵ Before his departure from the world Jesus plainly said:

"I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor [AV: *Comforter*; Paraclete] will not come to you; but if I go, I will send him to you. And when he comes, he

30. *Ibid.*, 2 : 28.

καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.

31. 2 Peter, 1 : 19.

καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν ἀσχυρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατεῖλῃ ἐν ταῖς καρδίαις ὑμῶν.

32. Numbers, 24 : 17.

33. Alexander Cruden, *A Complete Concordance to the Holy Scriptures*, under 'Star'.

34. The Quran, 53 : 1–2.

35. John, 16 : 7.

will convince the world of sin and of righteousness and of judgment.”³⁶

Thus the good of all the human race lay in this, that the bearer of good tidings should go away and the most expected one come to the world. In the words of Jesus Christ: “Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Paraclete will not come to you.” Because it was in fact the Spirit of Truth who was going to give the whole truth to the world, which Jesus’ disciples were unable to bear.³⁷ They had fallen into a profound error about his teaching and mission after his death. Jews also believed that they had brought an end to his message by killing him on the cross. But the Quran declared it in emphatic words:

“And for their saying: We have killed the Messiah, Jesus son of Mary, the messenger of Allah, and they killed him not, nor did they cause his death on the cross, but he was made to appear to them as such.”³⁸

Kingdom inherited by Muslims

It is sometimes said that these gifts were offered to Jesus because he was the king of the Jews. But Jesus himself declared that his kingdom was not of this world. However, the gifts were presented to him as a bearer of the good news of the coming of the king of the Persians, because the Magi came from Persia. It might be a glad thing to them for, according to the prophecies in the Zend Avesta and Dasatir, a prophet’s advent was foretold who would verify the religion of Zoroaster. Jesus never ratified Zoroastrianism. It was

36. John 16:4–8.

Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ’ ὑμῶν ἦμην. νῦν δὲ ὑπάγω πρὸς τὸν πέμπαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· ποῦ ὑπάγεις; ἀλλ’ ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. ἀλλ’ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·

37. John, 16:12–13. “I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.”

Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ’ οὐ δύνασθε βασταῖζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση· οὐ γὰρ λαλήσει ἀφ’ ἐαυτοῦ, ἀλλ’ ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

38. The Quran, 4:157.

Umar the Great, a Companion of the Prophet Muhammad who, after conquering Persia, decreed: "Treat the Persians as People of the Book." Moreover, the original teachings of Zoroastrianism are confirmed by the Quran, as I have discussed elsewhere in this work. It should also be borne in mind that Jesus never got the throne of David. That throne was also conquered in the name of Muhammad. Muslims were successors of both the Persian and the Roman empires.

It would not be here out of place to mention that prophecies relating to the Prophet of Islam in various ancient scriptures are quadrilateral, which is a unique Divine manifestation of its own kind:

1. They are recorded in ancient script.
2. They have been repeated by the prophets raised in that country and nation.
3. The prophets raised in other nations and countries have also confirmed quite independently such prophecies found in foreign scriptures and languages.
4. The Quran has confirmed the fulfilment of these prophecies in the person of the Holy Prophet Muhammad, and they were reiterated beforehand by the Prophet of Islam himself.

Each point mentioned above has a definite proof of its Divine origin. For instance, it was foretold that the Arabs, the least known nation in the world, would one day change the map and destiny of the world. This prophecy was repeated several times by other prophets as well. When this was corroborated by a prophet of another nation the origin of such information was declared to be a Divine revelation and not any other source (as assumed by Christian astrologers of Persia or sorcerers of Babylonia.) When we come to the Prophet of Islam, he is also made to declare the truth of such future events, even at a time when circumstances were very unfavourable to him.

Although the previous ancient scriptures have considerably suffered at human hands, strangely enough, the parts relating to the advent of the Prophet Muhammad have been mostly preserved. This is the evidence of the working of God's hand in such matters. The present Zend Avesta and Dasatir are a ruined remnant of the original texts, yet the prophecies concerning the Prophet of Islam have remained more or less unpolluted. On the other hand, there has not been a single prophecy concerning Jesus Christ in the Old Testament on which doubts have not been cast by Christian scholars and advocates of higher criticism.

The real heirs to the throne of David

The first origin of the lode star prophecy is the Zend Avesta, then it is recorded in Dasatir. After that it is corroborated by an Israelite prophet in the Book of Numbers.³⁹ This is, in fact, the prophecy about the wise men of Persia submitting in Islam. The Prophet Muhammad was made aware of this Divine truth that one day his Companions would rule over Persia. He was shown in a vision that the keys of all the conquered countries have been given to him. Such claims were made at a time when the Muslims were trapped in a most distressed state of affairs, so much so that some of the weak-hearted Muslims started grumbling that “Muhammad used to promise us that we should eat the treasures of Chosroes and Caesar, and today not one of us can feel safe in going to the privy.”⁴⁰ This happened during the Battle of the Ditch, also known as *Al-Aḥzāb*. When the Holy Prophet was helping in hacking a difficult place, he said God had opened to him Yemen, Syria and the West, as well as the East. Let us hear the whole story through a Companion of the Prophet:

“I was told that Salman al-Fārisī (of Persia) said: I was working with a pick in the trench where a rock gave me much trouble. The apostle who was near at hand saw me hacking and saw how difficult the place was. He dropped down into the trench and took the pick from my hand and gave such a blow that lightning showed beneath the pick. This happened a second and a third time. I said: ‘O you, dearer than father or mother, what is the meaning of this light beneath your pick as you strike?’ He said, ‘Did you really see that, Salman? The first means that God has opened up to me the Yaman; the second Syria and the west; and the third the east.’ One whom I do not suspect told me that Abu Hurayra used to say when these countries were conquered in the time of Umar and Uthman and after, ‘Conquer where you will, by God, you have not conquered, and to the resurrection you will not conquer a city whose keys God had not given beforehand to Muhammad.’ ”⁴¹

The Holy Prophet is also reported to have said that the treasures of Chosroes (Emperor of Persia) and Caesar (Emperor of the Roman Empire) would be spent in the way of Allah⁴² or his followers would be triumphant over both these empires.⁴³ These predictions were made at a time when these kingdoms

39. Numbers, 24 : 17.

40. A. Guillaume, *The Life of Muhammad: A translation of Ibn Ishaq's Sirat Rasul Allah*, Oxford University Press, 1955, p. 454.

41. *Ibid.*, p. 452.

42. Al-Bukhari, *Kitāb al-Imān*.

43. *Musnad Imām Aḥmad Ibn Ḥanbal*, vol. 4, p. 303.

were at the zenith of their power. The Persian Empire was so strong that the Eastern Roman Empire was defeated by them in all the territories near Arabia in the year 613 C.E. Jerusalem and Damascus fell, and the following year Egypt also came under their sway. A Persian army invaded Anatolia and was threatening Constantinople itself in the year 615 or 616 C.E. At this time it was prophesied by the Quran that within the space of nine years the Romans will gain victory.⁴⁴ This prophecy was fulfilled in 624 C.E.

My object in mentioning these historical facts in brief is to show that these two great empires were almost equal rivals of one another in strength. The Arabs were an unknown and insignificant people as compared to them. They were untrained recruits and had no experience in fighting the foreign powers in the whole of their history, although they had been fighting small battles among themselves. For the first time they were trying to establish a small state of their own against heavy odds. At times, their very existence was at stake in the process of their abiding by the rule of God. When the Muslims were besieged in Madina and the enemy had come from all directions, and "the eyes of the believers had turned dull and the hearts rose up to their throats",⁴⁵ it was at that time that the Holy Prophet saw the vision that his followers would become triumphant over both these great powers. Surely it was no time to make such a momentous prediction.

The wise men of the East came to do homage to Jesus Christ because, at last, after waiting for thousands of years, the appearance of the most cherished and the expected one of all the prophets was going to become a reality. Jesus Christ was like the morning breeze that bears the message of the rising of the resplendent sun. Thus the vision seen by Jesus Christ also gave the good news of the Spirit of Truth (i.e., Muhammad) whose followers were destined to overthrow the empire of Chosroes and inherit the throne of David. Islam guides mankind to all truth and its message has remained uncorrupted and would remain so for all times to come. The wise men from the East as well as the West have been doing homage to its Founder from the beginning of his call.

44. The Quran, 30 : 1-5.

45. *Ibid.*, 33 : 10.

2. Muhammad, the Real Son of David

It is written in Luke that the angel appeared to Mary, and said to her:

“And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end.”⁴⁶

Matthew states that this happy news was communicated to Joseph, the father of Jesus. But Luke states that it was given to the mother of Jesus. So the words in the two statements stand apart and differ from each other. The following points, however, should be carefully considered.

1. “... you shall call his name Jesus” — which means ‘deliverer’ or ‘saviour’. Several people of the name of Jesus had lived before him. Moses called his general by the name of Joshua, for he had liberated and delivered the Children of Israel from captivity in the country of Canaan. Other people also bore this name (see 1 Samuel, 6 : 14, 18, and 2 Kings, 23 : 8), proving thereby that this name carried no conception of the Divine Sonship with it.

2. The Jews, in that age, stood in need of a saviour, and cherished the expectation of a Messiah who would restore their kingdom to them.⁴⁷ But Jesus liberated them not; on the other hand he was himself apprehended and hung upon the cross.

3. The term *Jesus* is in reality a synonym of the Hebrew root *yasha*‘ and the Arabic *wasā*‘. Its correct pronunciation is *Yehoshua*‘ or *Yoshua*‘, which signifies salvation, liberation, physical rescue. It therefore contains the idea of kingship and rule.⁴⁸

46. Luke, 1 : 31–33.

καὶ ἰδοὺ συλλήμνη ἐν γαστρὶ καὶ τέξῃ υἱὸν
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν,
οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται
καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ,
καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας
καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

47. *Ibid.*, 1 : 68–75: “Blessed be the Lord God of Israel, for he has visited and redeemed his people, and has raised up a horn of salvation for us in the house of his servant David, as he spoke by the mouth of his holy prophets from of old, that we should be saved from our enemies, and from the hand of all who hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham, to grant us that we, being delivered from the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life.”

48. Psalms, 12 : 5, 69 : 1, 85 : 4, 9.

4. The second element of this prophecy is to be the Son of God or King. Just as a king was called the 'Shadow of God' (*ẓill-Allāh*) by the Muslims, in the same way a king was called the Son of God by the Jews.⁴⁹

5. He has himself explained the significance of the title 'Son of God', saying: "... the Lord God will give to him the throne of his father David." That is to say, he shall be, like David, the founder of a kingdom; and, although the kingdom of David came to a close and ceased in the second generation after him, but "of his kingdom there will be no end" and he shall rule over the lost tribes of the house of Jacob. Jesus, it is a hard fact of history, neither delivered the Jews from captivity, nor came into possession of and acquired kingdom (of Afghanistan and Kashmir), nor became an heir to the throne of David. But all these things were conferred upon and given to the Holy Prophet Muhammad. He liberated the People of the Book, and made Jerusalem the City of Peace for all time to come. The throne of David, too, was inherited by the Holy Prophet and his successors. And since there shall be no prophet after him, there shall be no end of his kingdom.

This prophecy, it is thus but crystal clear, was fulfilled in the person of the Holy Prophet Muhammad. If Jesus was, in fact, the Son of God, as Christians would have us believe, his becoming an heir to the throne of David did not constitute any grandeur or greatness for him; it was rather an act of dishonour and disgrace. God the Father is the Supreme Ruler of the heavens and the earth, but God the Son would merely be an heir to the throne of David; he should have, being an heir to the throne of God, retired the Father on pension. But it is a matter for regret that he could not inherit even the throne of David, although he said in the beginning that he was the King of the Jews, but when he was hauled before Pilate who questioned him "Are you the King of the Jews?", Jesus answered in unmistakable terms: "My kingship is not of this world."⁵⁰ But the throne of David was of this world, and Jesus should have been its inheritor. Luke has unnecessarily made an abortive attempt to fix and foist it on Jesus. We now take up and consider Matthew's statement:

"... Rachel weeping for her children; she refused to be consoled, because they were no more."⁵¹

Rachel was Jacob's wife, who had lived 1,689 years before the birth of Jesus. A large number of her children had renounced their faith in the time of Rehoboam, son of Solomon, and gone over to the polytheists of

49. Psalms, 89 : 26; 1 Chronicles, 22 : 9–10; *A Hebrew and English Lexicon* by Gesenius and Brown.

50. John, 18 : 33–36.

51. Matthew, 2 : 18.

Afghanistan and Kashmir. All these apostate tribes returned to the true faith of the Holy Prophet Muhammad, and invoked blessings and benediction upon their great ancestors, Abraham and Jacob. The birth of Jesus caused the children of Rachel to weep and lament, and gave them no comfort nor satisfaction. But the Holy Prophet solaced and soothed her in heaven and, bringing her children back to their ancestral faith, the religion of Abraham and Jacob, made them the inheritors of the kingdom.

3. “Out of Egypt have I called my son”⁵²

Matthew has taken this prophecy from Hosea, which runs thus:

“When Israel was a child, I loved him, and out of Egypt I called my son.”⁵³

Two manuscripts of the Bible are considered to be authentic and reliable, namely the Masorah, the Hebrew MS, and the Septuagint, the Greek MS. The verse in Matthew (2 : 15) is only a translation of the verse in the Hebrew MS. Its translation, however, according to the Greek text, will be: “Out of Egypt have I called my children”, and the words that precede it are: “When Israel was a child, then I loved him.” In the Hebrew manuscript the singular ‘son’ is used, but in the Greek manuscript the plural number ‘children’ is used, which shows beyond all shadow of doubt that the prophecy relates not to Jesus, but refers to the Children of Israel, signifying that God brought the Children of Israel out of Egypt and conferred on them the rulership of Canaan. It was indeed a magnificent miracle which came to pass in the leadership of Moses. But we do not know what came into the mind of Matthew that he turned, without justification, this 1,400-year-old historical event into a prophecy, and, in order to fix it onto Jesus, sent him along with his parents to Egypt, and then recalled them, although there exists no record to prove that Joseph and Mary had ever gone to Egypt carrying Jesus with them.

The fact of the matter is that Egypt and Canaan have been called two gardens in the Bible. The Israelites, under the leadership of Moses, had emigrated from Egypt and come to Canaan, that is to say, getting them out of one garden they were made the inheritors of the other garden; and it was indeed a sign that Moses was, as a matter of fact, that true prophet of God, for this promise had been vouchsafed to Abraham a long time before. The

52. *Ibid.*, 2 : 15.

ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

53. Hosea, 11 : 1.

greatness and grandeur of this prophecy and sign can be doubly enhanced by making Abraham's progeny the inheritors of both the countries or both the gardens. And this promise was fulfilled in favour of the Holy Prophet Muhammad, as the Quran says:

“And for him who fears to stand before his Lord are two Gardens”⁵⁴

by making the Muslims the real inheritors of the promise held out to Abraham. If Moses could be proved a true prophet of God on account of the fulfilment of a portion of this prophecy, the Holy Prophet Muhammad, having been the inheritor of both the gardens, was, in truth, a much greater and more magnificent Messenger of the Most High. The slipping away of a child in secrecy to another country and his subsequent return make not a miracle nor sign. But the infliction of a crushing defeat by a poor and inapt people of the desert, the bedouins of Arabia, on the most powerful Roman Empire of the day, was indeed a great sign, and adding to it the conquest of Egypt, it became, as it were, the acquisition and attainment of two gardens. Since there is a disagreement between the two texts of the Hebrew and Greek MSS, this prophecy, on the basis of hard historical facts, came to be fulfilled in this way, that *I have again called my children back to Egypt (or made them to inherit it)*.

4. A great prophecy in angels' hymn

It is written in Luke that in the suburbs of Bethlehem some shepherds were out in the field, keeping watch over their flock by night and that, on the occasion of the birth of Jesus, they beheld a vision in the dark of the night, that an angel came upon them from heaven, proclaiming:

“... for to you is born this day in the city of David a Saviour, who is Christ the Lord. ... And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will among men [AV: *towards men*].”⁵⁵

54. The Quran, 55 : 46.

55. Luke, 2 : 11–14.

Luke, 2 : 11:

ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἐστὶν Χριστὸς Κύριος ...

Luke, 2 : 14:

δόξα ἐν ὑψίστοις Θεῷ
καὶ ἐπὶ γῆς εἰρήνη
ἐν ἀνθρώποις εὐδοκίας [v. l. εὐδοκία].

This hymn, called *Gloria in Excelsis Deo*, is considered as most important by the Christians, and sung in the Communion Service. In this connection, we invite attention to the following points:

1. This vision was seen by the shepherds only.
2. Of all the Gospel-writers, it was Luke alone who got the news of this great event, for a mention of it has not been made in any other Gospel.
3. Wherefrom Luke got this news, there is no record to show.
4. Nor is it known, to anyone, in which language the angels sang this hymn.
5. The shepherds spoke simple Aramaic. They were not educated people, and therefore did not know Greek.
6. How could the shepherds understand the angelic hymn that was sung in Greek?
7. The angels' discarding the scholars and noblemen of the city, and coming upon the unread, ignorant shepherds, shows the perfect skill of the Christian miracle.
8. Luke probably took the shepherds to be more noble-minded and good but the angels must essentially have to teach them Greek first.
9. And, if the hymn was sung in the simple Aramaic of the shepherds, why were not the original words preserved?
10. The original language of the present Gospels, as the Christians would have us believe, is Greek, and it is not a translation from any other foreign language; how, then, could the shepherds learn it by rote?

It is obvious, on the basis of these facts, that the story of the shepherds is unreasonable and fictitious. The heavenly hymn, however, deserves a little more consideration, although it has been rendered differently in different translations. The cause of this disagreement is due to the original disagreement that exists in the original Greek MSS. Of the one thousand ancient MSS of the Greek Gospels, only thirty are full and complete; and, out of these, only five are more ancient and old, although even these bristle with innumerable disagreements. The different renderings are:

1. 'On earth peace, good will towards men'.
2. 'On earth, peace among men in whom He (God) is well pleased'.
3. '... amongst men of good pleasure'.

In this, three terms of the Greek hymn constitute the essence of the original text:

1. Θεὸς — *Theō*
2. εἰρήνη — *eirēnē*
3. εὐδοκία — *eudokia*

which signify respectively:

1. 'God',
2. 'peace', or *Islam*,
3. 'good will', or 'the praised one, commendable, dear to heart and beloved'.

In some MSS, *eudokia* is used in the nominative case, whereas in others it is *eudokiās*, in the possessive case, and this has been the cause of disagreement in translations. In Latin, it is translated *bonae voluntatis* ('of good will'), which points to, and supports the fact of the possessive case. Also in Tischendorf, Alexandrinus, Vaticanus, Bezae, Venice, Rome, etc., which are MSS of a high order, *eudokia* is used in the possessive case.

We have dealt with and discussed this verse on the basis of Greek MSS only. If the original words of Aramaic had been preserved, we should have been able to get easily at the correct significance of this verse. But the actual words of the original language are non-existent, the Greek text is doubtful and dubious, and the translation is wrong and highly misleading. We shall, however, try to unravel and solve this mystery in the light of knowledge.

The Greek term *Theō* of the verse means, admittedly, 'God', and *eirēnē* means *Islam*, or 'peace', which is *shalom/shelama* in the Hebrew and Aramaic languages; *eudokia* means 'God's will', and the heavenly host that praise God are the sages and saints. In Hebrew, the term *qodesh* signifies 'saints'. The Prophet Daniel prophesied to this effect:

"I saw in the night visions, and behold, with the clouds of heaven⁵⁶ there came one like a son of man, and he came to the Ancient of Days and was presented before him.⁵⁷ And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away,⁵⁸ and his kingdom one that shall not be destroyed."⁵⁹

"But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, for ever and ever"⁶⁰ —

56. *I.e.*, with Divine Revelation.

57. This points to the Holy Prophet's Ascension or *mi'rāj*.

58. *I.e.*, his prophethood will never come to an end.

59. Daniel, 7 : 13–14.

60. *Ibid.*, 18.

and they, the saints, will, by means of establishing pure Divine Unity and unstinting adoration of God, create conditions of peace on earth, for their song is: “Glory to God in the highest; for Islam and His will have appeared on earth.” The Arabic translation of this verse, which has been published after a comparison with the Gospels in Hebrew, Chaldean and Greek, runs thus:

al-majdu li-llāhi fi-l-a‘ālī wa-‘alā-l-arḍ il-salāmu wa-bi-l-nās il-masarrah

— i.e., the saints (the Holy Prophet’s Companions) have appeared, singing the praises of the Most High: “Glory to God in the highest, and on earth Islam, and happiness and goodwill among people.”

The *Gloria in Excelsis Deo*, in reality, points to the great prophecy of Moses wherein it was foretold that the World Prophet, who was to appear on Mount Paran with ten thousand saints, would bring the Kingdom of Heaven (God’s will) on earth. In the Communion Service, therefore, the Christians, by singing this hymn, pray, as it were, for the coming of this heavenly kingdom on earth. This prophecy, first of all, foretells the advent of Islam in clear terms. Secondly, it is only through the establishment of equality among the human race through the Unity and Oneness of God, and walking in the way of God’s will and pleasure (which is Islam), that peace and good can be established on earth. The Christian doctrines of Trinity and Atonement have neither disclosed nor displayed the grandeur and glory of the Most High God, nor established and spread peace and good will on earth. Peace and good will, as a matter of truth, are closely connected with Islam alone. Thirdly, it requires to be considered a little more critically what is the true significance of the term *eudokia* in the song of the saints, and what are its synonyms in Hebrew and Aramaic.

In English, there is a word *doxa* which means praise and doxology. A sweetheart and beloved is called *doxy*. The term *eudokia*, therefore, on the basis of this literary investigation, signifies ‘the most praiseworthy’, and its equivalent in Hebrew and Aramaic is *maḥamuddim* or *maḥamaddim*. In the Hebrew Bible, this term has been used for things which are dear, pleasant and captivating.⁶¹ But *maḥamaddim* has only once been used — and that is in the Song of Solomon — in the sense of ‘beloved’ or Muhammad. In the Atharva Veda, *Kand* 20, *Sukt* 127, *Mantra* 2, Mamah has been called *rishi*; but no *rishi* of this name was ever born in India, and the list of *rishis* contains no such name. Its root in Arabic is *ḥamad*, and in Hebrew *ḥemdah* means praise. The term *maḥamaddim*, in which the suffix *-im* denotes majesty and high dignity, means ‘beloved’, and one that is sought after and

61. For example, Lamentations, 1 : 7, 10, 11, 2 : 4; cf. Jeremiah, 25 : 34.

desired; and the one that is sought after and desired is always the one that is praiseworthy and commendable. The correct translation of the hymn will, therefore, be:

“Glory to God in the highest; on earth prevailed Islam and Muhammad.”

The Kingdom of Heaven, for which the Christians had been praying for centuries in the Communion Service, came upon earth in the shape of Islam through the agency of the Holy Prophet Muhammad; and Jesus was only a heavenly herald who made a solemn announcement of the coming of that Kingdom. He said:

“Blessed are the peacemakers [i.e., Muslims], for they shall be called sons of God. Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”⁶²

The terrible torture and tyranny which the Holy Prophet’s Companions, both men and women, had to face and suffer for the sake of truth, has no parallel in the annals of man, and no other prophet had there been whose followers were subjected to such a cruel and inhuman persecution. Jesus was not the bringer of peace and goodwill to this earth. Himself he stated:

“Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword.”⁶³

“I came to cast fire upon the earth; and would that it were already kindled!”⁶⁴

It is a miracle in the sacred history of religion that a prophecy has been made in the name of *Mamah* in the Rig Veda and Atharva Veda, *Maḥamaddim* in the Song of Solomon, and *Muḥammad* in the Aramaic Bible; and this name *Muḥammad* was, in the children of Adam, given for the first time to the son of Abdullah and Amina. Both these parents were totally illiterate and unread, and knew not the language of the Vedas, the Torah or the Gospels. It was, therefore, a sheer impossibility that they could have called their son *Muḥammad* because of knowing these prophecies of the different sacred scriptures. People professing other faiths should ponder over and consider this heavenly testimony about the Holy Prophet Muhammad. The shepherds’ vision should also be considered from this angle, that the heavenly herald, bearing the news of Islam and Muhammad, had been born in Bethlehem, and the Gospel was, in this way, rightly interpreted and fulfilled by the Holy Quran.

62. Matthew, 5 : 9–10.

63. *Ibid.*, 10 : 34.

64. Luke, 12 : 49.

Chapter 3

In whom was the preaching of John fulfilled?

John the Baptist, known in the Holy Quran as Yahya, was a contemporary and near relative of Jesus, and was of the same age as him. As compared with Jesus, he wore a simple dress and ate coarse food, but commanded a larger reputation in righteousness and rectitude. The Jews came from far and wide for the confession of their sins on his hand, and to get baptized. Jesus, too, hearing of his reputation, came to John, and was baptized of him in the Jordan, and it was on account of the blessedness of this baptism that the Holy Ghost descended upon Jesus. Jesus himself has acknowledged and accepted the superiority and high rank of John the Baptist, and said:

“Truly, I say to you, among those born of women there has risen no one greater than John the Baptist”.¹

The disciples of John observed fasting, and lived a pious life,² but the disciples of Jesus did not fast. Jesus himself was spoken of as a voracious man by the people,³ but John was held by them in honour and esteem, for he had been filled with the Holy Ghost even in his mother’s womb.⁴ He was only six months old in his mother’s womb when he recognized Jesus, who had come into the womb of Mary, and leaped with pleasure.⁵ But the Gospel according to John would have us believe that he did not know Jesus until he (the Baptist) immersed him into the river Jordan and saw the Holy Ghost descending upon him, and that it was then that John the Baptist knew that

1. Matthew, 11 : 11.

Ἀμὴν λέγω ὑμῖν· οὐκ ἐγγίγεται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν.

2. *Ibid.*, 9 : 14; Mark, 2 : 18.

3. Matthew, 11 : 19.

4. Luke, 1 : 15.

5. *Ibid.*, 1 : 44.

he was the Messiah who was to come.⁶ But Matthew tells us that the Baptist, up to the last, did not accept him as the Messiah who was to come, and sent to him his disciples for the removal of his doubt:

“... he [the Baptist] sent word by his disciples and said to him, ‘Are you he who is to come, or shall we look for another?’ ”⁷

John the Baptist did not go to Jesus even once in his life, nor become his disciple. The disciples of John, too, did not believe in Jesus, but they formed a separate sect of their own called Nazarenes. Jesus said that John the Baptist was Elias, and had come in his power and spirit.⁸ But when the Priests and Levites asked him: “Art thou Christ? Art thou Elias?” John replied that he was not.⁹ The three Gospels, Matthew, Mark, and Luke speak with one voice that Jesus was baptized of John the Baptist, but the Gospel according to John is silent on this point.

After this brief introduction, the preaching and prophecy of John the Baptist should be carefully considered:

“And he [John] preached, saying, ‘After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but he will baptize you with the Holy Spirit.’ ”¹⁰

With reference to it, Matthew writes:

“I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the granary, but the chaff he will burn with unquenchable fire.”¹¹

6. John, 1 : 31–34.

7. Matthew, 11 : 2–3.

8. *Ibid.*, 17 : 10–13.

9. John, 1 : 19–21.

10. Mark, 1 : 7–8.

Καὶ ἐκήρυσεν λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμι ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

11. Matthew, 3 : 11–12.

Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμι ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ· οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

Luke, however, has a mixed statement of Matthew and Mark.¹²

Jesus was baptized by John, like all other Jews. But Matthew has an extra sentence, which is not to be found in the Gospels, and may, therefore, be regarded as unworthy of consideration. It is this: when Jesus approached John to be baptized of him, John forbade him, saying:

“‘I need to be baptized by you, and do you come to me?’ But Jesus answered him, ‘Let it be so now ...’ ”¹³

This statement is not only not to be found in the other Gospels, but it also stands against and contradicts chapter 1 of the Gospel according to John, wherein it is stated that John did not know Jesus until he had seen the Holy Ghost descending upon Jesus.

“I myself did not know him; but he who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’ ”¹⁴

Moreover, all the three Gospels agree on this point, that the Holy Ghost descended upon Jesus after he had repented and received baptism, then how could John the Baptist possibly utter these words before the administration of baptism: “I need to be baptized by you”? From Matthew’s own statement and Luke it is obviously clear that, not only after the administration of baptism, but even to the last day of his life, John did not accept Jesus as the Messiah who was to come, and ever remained in doubt:

“Now when John heard in prison about the deeds of the Christ, he sent word by his disciples and said to him, ‘Are you he who is to come, or shall we look for another?’ ”¹⁵

Now if John the Baptist was the heavenly herald to announce the advent of Jesus, why did he not believe in Jesus, and come to him to enter the lists of his disciples; or why did he not direct his own disciples to do so, and why did he found a separate sect of his own known by the name of Nazarenes? What a peculiar proclaimer of Jesus is this man that himself neither believes in Jesus, nor recognizes him! Jesus calls him Elias, but the Baptist gainsays and denies it. The Christian world names John the Baptist as the verifier of Jesus, but what a strange witness is he that he neither recognizes himself that he is Elias who was to come before the advent of the Messiah to “prepare the way of the Lord, make his paths straight”¹⁶ nor accepts Jesus as the

12. Luke, 3 : 16–17.

13. Matthew, 3 : 14–15.

14. John, 1 : 33. This is wrong: the disciples of John do not believe in the descending of the Holy Ghost on anyone baptized. See Acts, 19 : 2.

15. Matthew, 11 : 2–3. Cf. Luke, 7 : 18–19.

16. Mark, 1 : 2–4.

Promised Messiah as long as he (the Baptist) lived, but “waited and looked for another”¹⁷ up to the last day of his life.

Of him Jesus has said:

“... among those born of women there has risen no one greater than John the Baptist”.¹⁸

But the question is: what is that matter wherein lies the greatness of John, the Baptist? Was he greater than Abraham, Moses, David and Solomon? Or was he great for the reason that he did not believe in Jesus up to the last time, and denied him? Jesus himself has said that his own kith and kin, near relatives and countrymen, did not recognize and respect him.¹⁹ John the Baptist who was a near cousin of Jesus also did not recognize him. The statement recorded in John that, when the Baptist saw Jesus coming to him, he said:

“Behold, the Lamb of God, who takes away the sin of the world!”²⁰

is unacceptable, being opposed to and inconsistent with the other three Gospels. The Baptist, all through his life, had been a strict observer of the Law and enjoined upon his disciples also to abide by the Law and repent for their sins. If he had been a believer in the theory of Atonement, that Jesus would bear away the sins of humanity by his sacrifice on the cross, the Baptist would never have inculcated the observance of Law, the keeping of fast, and the seeking of forgiveness of sins through repentance; but he would have preached in clear terms that the Law had been abrogated and repealed, and that faith should be reposed in the vicarious atonement of Jesus as the great gateway of salvation. Moreover, facts stand strongly against this doctrine that Jesus bore away the sins of man. The history of Christian countries is replete with plunder and pillage, rape and rapine, wine and women, arrogance and pride, war and aggression, deception and fraud. If Jesus was, in fact, superior to John, what was the wisdom, then, in Jesus’ receiving baptism at the hand of John?

A consideration of these facts leads to the evident conclusion that the statement of the Gospel-writers that John the Baptist was the heavenly herald of Jesus, and that Jesus was superior to the Baptist, is entirely incorrect and wrong, and it therefore seems necessary that an enquiry be instituted into the true significance of the Baptist’s preaching. He proclaimed:

17. Matthew, 11 : 2–3; Luke, 7 : 18–19.

18. Matthew, 11 : 11.

19. Matthew, 13 : 57; Mark, 6 : 4; Luke, 4 : 24; John, 1 : 11, 4 : 44.

20. John, 1 : 29.

“After me comes he who is mightier than I, the thong of whose sandals [AV: *the latchet of whose shoes*] I am not worthy to stoop down and untie [AV: *unloose*]. I have baptized you with water; but he will baptize you with the Holy Spirit.”²¹

In Matthew, the statement further reads:

“...he will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the granary, but the chaff he will burn with unquenchable fire.”²²

The following points deserve to be carefully considered:

1. “After me”: these words cannot refer to Jesus, who was a contemporary of the Baptist, and was present before him. It is quite easy to understand that they relate to someone else who was to come at a later time.

2. “Mightier than I”: this quality, too, cannot be attributed to Jesus, who was not mightier than the Baptist, rather the Baptist was superior to Jesus for the reasons already stated in the foregoing lines.

3. “The thong of whose sandals I am not worthy to stoop down and untie”: casting a glance on the life of the Baptist, it can be easily seen that these words, too, were not fulfilled in favour of Jesus, for the Baptist gave no proof thereof in the lifetime of Jesus; he did not himself believe in Jesus, nor did he direct his disciples to believe in him, nor did he go to Jesus to unloose the latchet of his shoes.

4. “He will baptize you with the Holy Spirit”: Jesus did not administer baptism to anyone. The Christians baptize with water.

5. Jesus, also, did not baptize his disciples with fire.

6. “Winnowing fork is in his hand”: Jesus, it cannot be denied, had no power to purge the floor, and burn up the chaff. He was himself hung upon the cross by his enemies in a helpless condition.

All these conditions, however, found fulfilment in the case of the Holy Prophet Muhammad:

1. The advent of the Holy Prophet took place a long time after the death of John the Baptist.
2. The Holy Prophet proved to be mightier than the Baptist, who was only a preacher of humbleness and humility.
3. Not to be worthy to unloose the shoe-latchet is an oriental idiom expressing feelings of regard and respectful hospitality for the guest.

21. Mark, 1 : 7–8.

22. Matthew, 3 : 11–12; also Luke, 3 : 15–17.

4. Baptism with the Holy Ghost points to the high degree of purity of the Holy Prophet's Companions, and baptism with fire means the trials and tribulations of war in which the pure wheat was separated from the chaff, which was burnt up and destroyed in war.

We read in John that when the Jewish priests came to the Baptist and asked him "Who are you?", he confessed: "I am not the Christ". Then they asked him, "Are you Elijah?", and he said, "I am not." Then they asked him, "Are you the prophet?" (AV: *Art thou that prophet?*), and he answered, "I am not."²³ Reference has been made here to 'that prophet' whose advent had been foretold by Moses in Deuteronomy.²⁴ It is, thus, obviously clear that if John the Baptist be accepted as Elijah and Jesus as the Promised Messiah, the prophecy of the advent of 'that prophet' still remains to be fulfilled; and just as 'that prophet' had not come up to the time of Jesus, his appearance was likewise awaited even after the death of Jesus. And it is for this reason that Muhammad (may peace and the blessings of God be upon him) has been commonly called *the Prophet*. He is the Prophet foretold, and it was the great event of his advent that Jesus had come into the world to preach and proclaim, and it was this Promised Prophet of whom John the Baptist had enquired from the prison by sending his disciples:

"Are you he who is to come, or shall we look for another?"²⁵

In this verse, the meaning of the Greek term is not *one after the other*, but it means *different from the first*. If John the Baptist had recognized Jesus from the very first instance, as the Gospels would have us believe, his enquiry, after the lapse of such a long time, could evidently relate to the coming of another prophet; otherwise, it was essentially necessary for the Baptist that he should have, on hearing Jesus' reply, run to him with his disciples or at least sent his disciples and believed in him; but that John did not do so, proves conclusively that he looked for another who had not come up to that time.

Who is "least in the kingdom of heaven" ?

The words "mightier than I" deserve to be carefully considered. Jesus was baptized of John, who, when he immersed Jesus into the river, saw that he was not that Promised One, nor was he 'mightier' either, for the reason that the superior needs not to be baptized to repentance by the inferior.²⁶ The Baptist, for his further satisfaction, sent word to Jesus, and knew that 'that

23. John, 1 : 20-21.

24. Deuteronomy, 18 : 18.

25. Matthew, 11 : 3; Luke 7 : 20.

26. Hebrews, 7 : 7: "It is beyond dispute that the inferior is blessed by the superior."

Prophet' had not appeared, and that his expectation still continued. A short sentence spoken by Jesus, although a bit intricate, throws a flood of light on this point:

"Truly, I say to you, among those born of women there has risen no one greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he."²⁷

1. Was John the Baptist greater than all the Holy Prophets? Then in what respect was he greater than they?

2. Were John the Baptist and all the Holy Prophets outside the Kingdom of Heaven? Such an idea is absurd, for, it is written:

"...he who is least in the kingdom of heaven is greater than he [John]."

3. Who is least in the Kingdom of Heaven? He that is greater than all; and from the Christian point of view, he can either be Jesus or every one of the Christians. Jesus cannot be least, for he is, according to the Christian belief, the founder of the Kingdom of Heaven; how could he be least? And if every Christian should take it into his head to call himself greater than the Holy Prophets of God, it shall be arrant arrogance and conceit on his part.

That an ignorant and foolish Christian is greater than Abraham, Moses and David, is nonsensical and absurd on the very face of it. The translators, as a matter of fact, have deliberately made this verse dubious and intricate that it may be able to be applied to Jesus. It has been rendered into English in these words: "he who is least in the kingdom of heaven is greater than he." This translation is meaningless and wrong. Who is least in the Kingdom of Heaven? He that is greater than John. If Jesus is least in the Kingdom of Heaven, he shall not be in that case the Divine Being or the Son of God; and if every Christian is, will he be looked upon and regarded as greater than John? We should, therefore, in order to unravel and solve this puzzle, turn to the more authentic MSS of the Gospels.

The translation, according to Latin MSS, is: "he that is minor in the kingdom of heavens is greater than he." The term which has been rendered into English as 'least', is *ha-qaṭan* in the Hebrew, and *ze'era/ze'ura* in the Aramaic and is synonymous with the Arabic term *ṣaghīr*. This term has been used particularly for a minor or younger brother.²⁸ Hence the Arabic translation of this verse, which has been done with the help of Hebrew, Chaldean and Greek MSS, is:

27. Matthew, 11 : 11.

28. Gesenius and Brown, *A Hebrew and English Lexicon*. See 1 Samuel, 20 : 35; 1 Kings, 3 : 7, etc.

*al-ḥaqqā aqūlu la-kum lam-yaqum bayn-al-mawlūdīna min-al-nisā'i
a'zamu min-Yūḥannā al-ma'madāni wa-lākinna al-aṣghara fī-
malakūt-il-samāwāti a'zamu min-hu.*

— that is to say: "he that is minor in the kingdom of heavens is greater than he (John)."

The meaning of these verses now becomes distinct and clear, that of all the holy prophets of God the one who is the *smallest in age* is the greatest in grandeur and dignity. Jesus, obviously, is not proclaiming his own greatness in this verse, but that of the Last Prophet, who is, of all the prophets, the smallest in age. John the Baptist, according to the New Testament, was not the Last Prophet, for even after the death of Jesus there were prophets in the Church,²⁹ but none of the prophets of this line has been said to be, and accepted as the Last Prophet. The Last Prophet, therefore, is he, and he alone, of whom it has been proclaimed in the Holy Quran:

"Muhammad is not the father of any of your prophets"³⁰

— i.e., he is, being the last in the line of prophets, the smallest in age and, therefore, the greatest of them all in the Kingdom of Heaven.

Baptizing with water, fire and the Holy Ghost

In this prophecy there now remains only one point which must necessarily be solved, and it is baptizing with water, fire and the Holy Ghost. The term *baptism* is derived from the Greek term *baptismos*, which means 'to immerse in water'. The Jews perform this ceremony by standing in pure, cold water, preferably in a stream, and dipping into it. It means purification of the body. The baptism administered by John was very much the same from the external point of view, but it was also accompanied by exhortation to repentance and forgiveness of sins. The Christian sects hold different views on this point. Some sprinkle a few drops of water only, some consider the whole immersion to be necessary, while others believe that the water of the river Jordan should be used essentially, and there are yet others who are contented with ordinary cold water. Jesus did not administer baptism to any one with his own hands. The first three Gospels bear no record to this effect. It is written in the fourth Gospel that Jesus himself did not baptize, but his disciples did.³¹ If Jesus had, in reality, been the one prophesied by John, he would surely have administered baptism to the people. The fact that Jesus did never administer baptism to anyone proves clearly that he was not the

29. Acts, 13 : 1, 15 : 32, etc.

30. The Quran, 33 : 40. *Min-rijāli-kum* (lit. "of your men") in this verse refers to 'prophets'; compare 7 : 46, 12 : 109, and 16 : 43.

31. John, 4 : 2.

man foretold by John the Baptist; and if it were contended that baptism was not necessary and essential, then why did the disciples do it?; and if it were argued that the disciples must have administered baptism under the direction of Jesus, it should be understood that the disciples' baptism was John's baptism, i.e., the baptism of water.³²

It should also be remembered that the direction given in Mark requiring the disciples to administer baptism to the people,³³ is an interpolation of a later date, for verses 9 to 20 of this chapter of Mark are not to be found in the ancient, authentic manuscripts. Please see the Greek version's note at the ninth verse. Before Paul became a Christian the disciples administered baptism, which Jesus, too, had received at the hands of John. But Paul was a Pharisee, and Jesus and John both had called the Pharisees "you brood of vipers",³⁴ so Paul, in order to abrogate and abolish John's baptism, taught that the Holy Ghost could not be had through John's baptism, although it had descended upon Jesus through the grace of John's baptism.³⁵ Besides this, Paul also said that the Holy Spirit does not descend, even in the name of Jesus Christ. It is, therefore, but obviously clear that the baptism which Paul gave, and which is administered by the present Church, was opposed to and against the baptism of John; which is another proof of the fact that Jesus was not the man whose advent had been foretold by John the Baptist. In the Hebrew and Aramaic languages there is no word for baptism. The Hebrew term '*ammad*' used by John for baptism³⁶ is the reason that the phrase 'John the Baptist' has been translated as *Yūḥannā al-ma'madān*. The term '*ammad*' is derived from '*amad*'/'*amada*', which means 'to stand erect'.

The real significance of baptism

Baptism is of two kinds: physical and spiritual. Baptism of the first kind is for the purification of the body, which is essentially necessary for the acquirement of spiritual purity; for physical purity, as a matter of fact, casts its wholesome effect on the human soul. Christians, not being able to understand and appreciate the wisdom underlying this principle, have abandoned physical purity as an essential preliminary to prayer, and considered one single baptism quite enough for the whole life, and even that in the early age of childhood, or at the time of one's conversion to Christianity. With worship and spiritual purity it has no relation whatsoever. In Islam this sort of baptism has been made obligatory in the form of ablution before every prayer. Since Islam does not recognize the interagency of *pandit* and *purohit*, *pir* and *padre*, every Muslim, by the performance of

32. *Ibid.*, 3 : 23.

33. Mark, 16 : 16.

34. Matthew, 3 : 7, 12 : 34, 23 : 33; Luke, 3 : 7.

35. Mark, 1 : 10.

36. *Ibid.*, 1 : 8; Arabic version: *anā 'ammadtukum bi-l-mā'i*, "I have baptized you with water."

ablution, administers baptism to himself, which is obviously the baptism of John.

The other kind of baptism is the baptism of the Holy Ghost and fire, which is a Muslim's prayer. It is the baptism of the forgiveness of sins, and the purification of the soul or the Holy Spirit through repentance. The Christian belief that the Holy Spirit, descending on a person, purifies him of his sins, and takes up its abode in a padre or other people, and turns water into blood, and bread into flesh, is absolutely wrong. How the Holy Spirit, in the wars that took place in the recent past, set up Christians against Christians, and padres against padres in bloody conflicts, making a dreadful display of fire and blood for the whole world to behold, is a matter which cannot be gainsaid or denied. It is, therefore, obvious that the Holy Ghost does not obliterate sins, but increases them on the other hand. We read in the Acts that the Holy Ghost descended upon Ananias and Sapphira, his wife, but instead of purifying them, brought about their death and destruction.³⁷ The Muslim's prayer has been called *ṣalāt* in the Holy Quran, which is from the root *ṣalā*, which means 'to ignite fire'. We read in the Holy Quran: "will burn in the great fire", "entering burning fire", etc.³⁸ The term *ṣalāt* literally means 'to straighten a piece of wood by heating it with fire'. With regard to this spiritual and fiery baptism of the Muslims the Holy Quran has said:

"Surely prayer keeps one away from indecency and evil"³⁹

and this is the fiery baptism of repentance, forgiveness of sins and the Holy Ghost, which burns away all dirt and dross from the human mind, and of which every human being stands in need repeatedly (five times a day). Combining both kinds of baptism, of water as well as fire, Islam has fulfilled beautifully the needs and requirements of both the spiritual and physical purities inculcated by John the Baptist and the prophets. In the world of religion as well as in the world of service, there are only two things which purify and cleanse, namely, water and fire. Vessels and utensils, purified clothes and house, all things are washed clean and purified either with water or with fire. But spiritual purity and cleanness cannot be effected with external, material fire. It requires the fire of God's love and affection, which is expressed and poured forth repeatedly in our worship and devotion to Him.

Islam, in this respect, is the most perfect of all the systems of religion. The Islamic worship is not held only once a week, nor twice a day, but as many as five times daily, and also in the dead of night:

37. Acts, 5 : 1-11.

38. The Quran, 87 : 12; 88 : 4.

39. *Ibid.*, 29 : 45.

“And during a part of the night, keep awake by it, beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.”⁴⁰

And this is the glorious position of Muhammad, which was proclaimed and preached by John and Jesus, that after them would come the Great Prophet who would administer complete and perfect baptism. Facts bear it out that John the Baptist and his disciples did not enter the lists of the followers of Jesus, but for a long time the sect, known by the name of Sabians, awaited the advent of the Promised Prophet, and when he made his appearance in the person of the Holy Prophet Muhammad, they all believed in him and became Muslims. It is, thus, evidently clear that during the lifetime of Jesus, and also after his death, the Sabians remained faithful to John the Baptist, but on the appearance of the Promised Prophet, which took place in accordance with the ‘Promised Prophet’ prophecy uttered by John, they reposed their belief in him, and the purpose of John’s preaching was fulfilled in this way.

“Prepare the way” prophecy of Malachi

Anyone who is acquainted with the Christian doctrine knows full well that the Christians neither look upon nor regard Jesus as a prophet, but they believe him to be God the Son, one of the three Persons of the Divine Being. But, all the same, they stretch and strain all the prophecies found in the Sacred Scriptures about the Promised Prophet to foist them upon Jesus. The Gospel according to St. Mark begins with these words:

“As it is written in Isaiah the prophet, ‘Behold, I send my messenger before thy face, who shall prepare thy way; the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight —’ John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.”⁴¹

It is indeed a matter for surprise that, with the single exception of Mark, all the remaining three Gospels have made mention of this prophecy with reference to the Prophet Isaiah, notwithstanding the fact that in Isaiah it is not John the Baptist, but the Prophet Isaiah himself who is spoken of as the crier in the wilderness.⁴² The real original reference, however, which exposes probably the ignorance of the Gospel-writers on the point, exists in the Book of the Prophet Malachi, which is the last book of the Old Testament. But before entering upon this discussion it seems necessary to have the following knowledge with regard to the term *Malachi*:

40. *Ibid.*, 17:79.

41. Mark, 1:2–4. Cf. Matthew, 3:3; Luke, 3:4; John, 1:23.

42. Isaiah, 40:3.

1. *Malachi* means 'My angel' or 'My apostle'.
2. Who was Malachi, when and where did he live? — nothing is known about it.

It is, however, obviously clear that it is not anyone's personal name, but it can be conferred on a man only when he has been appointed to the office of prophethood. Accordingly, the Jews have contradicted and denied that *Malachi* is anyone's personal, proper name.

The view has been expressed that Malachi is Ezra, and this view has been upheld and endorsed by Jerome. The Book of Malachi speaks of the irreligiousness and infidelity of the Jews, and the priests' contamination of the covenant, and the savants' sacrilege and profaneness, but it is written that the *dreadful day of the Lord* is quite at hand when the good shall be separated from the evil, and Truth shall be triumphant and victorious. The introduction of this book in Hebrew is dubious and indistinct: "The burden of the word of the Lord to Israel by my prophet." In Greek, it has been improved upon in this way: "The burden of the word of the Lord to Israel by His prophet". It cannot, however, be denied that this book suffers from a great deal of different readings. Its Chapter 2, as given in the Catholic Bible, is quite different from the Hebrew version, which has enabled Milton to prove the permissibility of divorce. But if we should overlook and ignore these shortcomings, the book contains a prophecy about the advent of a prophet:

"Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver".⁴³

The following points, in this prophecy, deserve consideration.

1. The Promised Prophet is a human being.
2. It is necessary that the way should be prepared before his arrival. If the Promised One be the Divine Being, it is evidently not necessary to pave the way for him.
3. According to the Gospel-writers, the one who had been sent before was John the Baptist, whose mission was to prepare the way for Jesus Christ. But facts stand against it. John was himself the founder of a faith. Although

43. Malachi, 3 : 1-3.

he lived in the time of Jesus, he did not repose his belief in Jesus nor verify and confirm his coming. If John had been sent before to prepare and pave the way, which is, of a truth, the real work, what was then left for Jesus to accomplish and achieve? The true significance of the prophecy is that he will put away and save all the obstacles blocking the way between God and His creatures, and cover up and pave all the caves and cavities, so that created beings may be able to reach God with ease and comfort, for the Hebrew MS has the words *u-phinnah derekh*.⁴⁴ The term *derekh* in Hebrew and the term *dark* in Arabic mean 'to walk', 'to reach', 'to know'. The Hebrew term *derekh* is a noun, which means 'way', 'path' or 'road', but is also used, in a metaphorical sense, to denote worship and religion. It has been used in this sense in the Psalms and other books of the prophets. The statement, therefore, signifies that the Promised Prophet was not to come merely to prepare and pave the way, but to rectify and reform the corruption of the Jews and the Christians. The religion of Abraham, Isaac and Ishmael and, for that matter, of all the prophets, is a simple and straight way to reach God which needs not the intermediation of padres and popes, *pirs* and priests, and thousands of other intermediaries.

4. "[He] will suddenly come to his temple; ... behold, he is coming." It is, as a matter of fact, a great sign. The Holy Prophet Muhammad entered Makka without any kind of aggression and bloodshed. It was not only in Makka but in all the religious centres of the world that the Holy Prophet's religion, which preached the Unity of Godhead, established the true faith, not by smashing idols into pieces, but by proving the falseness of the poly-theistic doctrine.

5. "But who can endure the day of his coming, and who can stand when he appears?" This splendid spectacle of the triumph of truth and the discomfiture of falsehood occurred not with the advent of Jesus and John, but it was certainly fulfilled with the coming of the Holy Prophet Muhammad. Said the Holy Quran:

"The Truth has come and falsehood vanished. Surely falsehood is ever bound to vanish."⁴⁵

6. "For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver." This sign, too, was fulfilled in the case of the Holy Prophet. But Jesus and John, according to the Gospel record, departed from this world in a state of utter helplessness, complaining about the faithlessness of friends, and animosity and ill-will of foes. But it is said of the Holy Prophet:

44. Literally, 'and he will clear the way'.

45. The Quran, 17 : 81.

“And from that which they melt in the fire for the sake of making ornaments or apparatus arises a scum like it. Thus does God compare truth and falsehood. Then, as for the scum, it passes away as a worthless thing; and as for that which does good to men, it tarries in the earth.”⁴⁶

For a man of pure and pious heart this wonderful concurrence in the texts of the Book of Malachi and the Holy Quran is quite a palpable sign.

7. The Promised Prophet, according to Malachi, was to appear before “the great and terrible day of the Lord”,⁴⁷ i.e., the Day of Resurrection, and not before the advent of Jesus, so that John was not even Elijah, for he was to come before the Day of Resurrection. Jesus did call John Elijah, but John did not accept it, nor did the Jews accept him as Elijah.

8. John cannot be the preacher and proclaimer of Jesus because the Christians believe him to be the Divine Being, and it is unreasonable to think that a mortal man should prepare and pave the way for God.

Such are, therefore, the signs and attributes of the Promised Prophet. To recapitulate:

1. he is a law-bearing apostle;
2. he shall give to the people the religion or way to reach the Most High God;
3. he shall come to his temple suddenly (points to the conquest of Makka);
4. he shall be a master and monarch, and his enemies shall be overthrown;
5. he shall be awaited by all the religions;
6. he shall be loved and admired by the nations;
7. he shall refine and rectify all religions and brush aside and remove the people’s disunion and dissension;
8. he shall make his appearance before the Day of Resurrection, that is to say, he shall be the last in the line of prophets.⁴⁸

46. *Ibid.*, 13 : 17.

47. Malachi, 4 : 5.

48. For another discussion of the prophecy of Malachi, see Chapter 12 ‘The Minor Prophets’, under ‘12. Prophet Malachi’s final word’.

Chapter 4

Various prophecies in the teachings of Jesus

1. The coming of the real 'Son of Man'

Statements tending to contradict each other have been made in the Gospels with regard to Jesus. He is at one and the same time Son of God, Son of Man, son of Adam, son of Abraham, son of David and son of Joseph. He had several sisters and brothers, yet he was God and the Son of God. Sometimes he was the Messiah and the Saviour; sometimes he was the Lamb, the sacrificial goat. Mary, his mother, was both a virgin and a wife, and Joseph was simultaneously her fiancée as well as husband. James, Joses, Jude and Simon were the real brothers of Jesus as well as his nephews. But there is a reason why such inconsistent statements have been made in the Gospels in respect of Jesus, namely, that the prophecies mentioned in the Old Testament may somehow be foisted upon him. We have dealt with and discussed this point at some length for it to be seen why Jesus, in spite of the fact that he is believed to be the Son of God, has, over and over again, been called the 'Son of Man', although the Son of God and the Son of Man are two contraries. If God be the Father then all human beings are His sons, and if Jesus be the Son of Man, all the human race are the sons of man, and there is, therefore, no distinctive superiority of Jesus.

The original Aramaic term for 'son of man' is *bar-nasha*. It has been used in the Gospels as many as eighty-one times: thirty times in Matthew, fourteen times in Mark, twenty-five times in Luke and twelve times in John. This term, undoubtedly, has been used in some places to show that Jesus was a human being, but elsewhere it was made use of to prove that in him was fulfilled the prophecy mentioned in the vision of the Prophet Daniel. It reads thus:

"I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given

dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.”¹

This same ‘son of man’ who shall bruise the Devil’s head has been referred to in Genesis, 3 : 15, and John in his Revelation understood it to mean the Second Coming of Christ; and in the Book of Enoch he has been described as the Lord who “cometh with ten thousands of his saints.” In other words, to apply this widely-known prophecy to Jesus, he has been repeatedly called the Son of Man. Matthew, who has a passion for ascribing ancient prophecies to Jesus, when he saw that the prophecy was not fulfilled in the person of Jesus, who was given neither any kingdom nor dominion, played up another trick, that it would come to pass on the occasion of the Second Coming of Christ,² although Jesus himself had admitted in the clearest terms:

“My kingship is not of this world; if my kingship were of this world, my servants would fight”³

and this admission cannot be abrogated. Jesus had been called the Son of Man in order that the prophecy might be shown to have been fulfilled in him; but, as the ancient proverb says, “Though wedded to rich husband, yet destined to endure hardship”, the Son of God was pulled down to the low status of the Son of Man, but even then he could be of no purpose to the disciples in the matter of getting kingdom and dominion.

Now let us give ear and listen with attention to the Christian scholars’ exposition of the term ‘Son of Man’, and make an estimate of their difficulties.

1. Wilke says that the term ‘Son of Man’ is repugnant to that of the Messiah, Son of God.

2. Bauer writes that the term ‘Son of Man’, in view of Jesus’ being humble and meek, is contrary to the real prophecy, and antagonistic to his being God or Son of God.

3. Colani argues that by the term ‘Son of Man’, Jesus has shown himself to be a poor, humble mortal, which is obviously inconsistent with his divineness.

4. Wiesse confesses that Jesus’ calling himself ‘Son of Man’ over and over again is a mystery which, instead of disclosing itself, proves to be a hard puzzle.

1. Daniel, 7 : 13–14.

2. Matthew, 24 : 30, 26 : 64.

3. John, 18 : 36. See also 6 : 15, 8 : 23.

5. **Wendt** is of the opinion that the title ‘Son of Man’, in spite of the human shortcomings attending upon it, shows him to be the Messiah.

6. **Weizsäcker** states that in the term ‘Son of Man’ lies the secret of Jesus’ progressive development.

7. **Paul** tells us that the real significance of being the Son of Man was not disclosed even to Jesus himself, nor was this secret divulged to the disciples. The actual words, as recorded in the *Encyclopaedia Biblica*, are:

“According to Paul (*Vorstellungen um Messias*, 42 [1895]), the mystery existed for Jesus himself as well as for his hearers, inasmuch as there was a time in the Galilean period when he still doubtfully asked whether in reality he was the Son of man, promised in Daniel.”⁴

8. **Hoekstra** says that Jesus did not use the term ‘Son of Man’ for himself, but with regard to the new religious brotherhood which was to get kingdom and dominion. **Drummond** also is of the opinion that the term ‘Son of Man’ refers not to Jesus, but it means the chosen people of God.

9. **Volkmar** writes that, since the Gospels had been compiled keeping in view the different objects and the different ideas of the people, Bruno Bauer was forced to the conclusion that “Jesus never called himself ‘Son of man’ ” and that it was merely an invention of Mark, which was transcribed by other Gospel-writers. But **Jacobsen**, commenting upon this statement, writes that it was not the invention of Mark, but a later interpolation which is not to be found in the original MS of Mark. Similar opinions have also been expressed by other writers which have been reproduced in the *Encyclopaedia Biblica* with the concluding remarks:

“Thus a deep chasm was found between the gospels and the actual words of Jesus, over which no man could pass with any degree of assurance.”⁵

The truth of the matter is that Jesus did not even once call himself God or Son of God, but called himself Son of Man as many as four score times. But the Son of Man who was to come in accordance with the prophecy uttered by Daniel, with ten thousand of his saints, as foretold by Enoch, who was to bruise the devil’s head, as stated in Genesis, and whom John saw wearing a crown on his head, is no other person than the Holy Prophet Muhammad. The Jews never thought that the Promised Prophet would be helpless and humble; on the contrary, they believed him to be a strong and vigorous ruler, who would overthrow and punish his own and the prophets’ enemies. The

4. *Encyclopaedia Biblica*, column 4719.

5. *Ibid.*, art. ‘Son of Man’, see columns 4717 to 4721.

Prophet Daniel saw in this vision that the Promised One came with the clouds of heaven, and guided people to the Most High God, and that he was given dominion, glory and kingdom, and his prophethood, that spread over the four corners of the world, was everlasting and eternal.

There is yet another argument. We have in the original text⁶ the words *ke-bar enash*,⁷ and *kāf/kaph* in Hebrew, too, is used to denote similitude, which means “mortal like you” — that is to say, the reference is to the man saying, “I am only a mortal like you”⁸ and not to him who claims to be God or the Son of God.⁹

2. The Prophet zealous for Divine Unity

*“The zeal of thine house hath eaten me up.”*¹⁰ These words which had, in the first instance, been uttered by David¹¹ found a repetition through the mouth of Jesus. Abraham, emigrating from the country of the Hebrews, built, in the desert of Arabia, the House for the worship of One True God. Both the aged father and the young son, when they carried mud and stones for its construction, prayed to the Most High God: Our Lord, make this House pure, peaceful and secure against idol-worship, and raise from our offspring, a nation submissive to Thee.¹² But the transgressors had installed in the Sacred House, not one or two, but as many as 360 idols. The prayer, poured forth by Abraham, Ishmael and David (peace be upon them!) from the depth of their hearts, was again repeated through the mouth of Jesus, and fulfilled by the Holy Prophet Muhammad on the day of the conquest of Makka after 21 years’ ceaseless struggle and supreme self-restraint, when the House of God was purged of the idols, and purified for all time to come.

For instituting a comparison, let us keep on one side this great fact, which has, since then, been written in the golden and glittering history of the world, that the Holy Prophet, inspired with zeal for the House of God, suffered for 21 long years all the terrible tyranny and torture at the hands of a cruel and heartless persecution, and purged and purified it of idols and images for all time to come, and keep on the other side the Christians who worship and adore Jesus instead of God the Father, and have no zeal nor

6. Sections of the Book of Daniel in the Hebrew Bible, which include the passage Daniel, 7: 13–14, are in Aramaic.

7. Aramaic, ‘like a son of man’.

8. The Quran, 18: 110.

9. *Publisher’s note*: On the meaning of the term ‘son of man’, see further in Geza Vermes, *Jesus the Jew*, Chapter 7, “Jesus the *son of man*”, London, Fontana/Collins, 1976, pages 160–191.

10. John, 2: 17 (Authorised Version). RSV: “Zeal for thy house will consume me.”

11. Psalms, 69: 9.

12. See the Quran, 2: 126–128.

reverence for the House of God in their hearts. A gospel of theirs has cooked up a tale in this connection, that those that sold oxen and sheep and pigeons, and the money-changers, sat round the Temple at Jerusalem, and plied their trade. Jesus, one day, flew into a fit of rage, overturned their tables, poured out the changers' money, and drove out of the Temple all the sheep and oxen with a whip of cords.¹³ But it is nowhere written that the sellers and the changers of money had fled away from there for all time to come. This featherless pigeon was flown in the air by John exclusively, and none of the other evangelists had any knowledge of it, and it has been accepted by honest, independent criticism that John, as compared with other Gospel-writers, indulges 92 per cent in fictitious and frivolous reports.

It was, as a matter of fact, a prophecy which draws a true pen-picture of the Holy Prophet Muhammad's mind, and his 21 years' hard and ceaseless struggle is figured as:

"The zeal of thine house hath eaten me up."

3. The blind see and the deaf hear

Said the Prophet Isaiah:

"Then the eyes of the blind shall be opened, and the ears of the deaf unstopped".¹⁴

It is claimed that, in this prophetic statement of Isaiah, there is a reference to the miracles wrought by Jesus, for Jesus opened the eyes of the blind and unstopped the ears of the deaf. It is borne out by the Gospel record that Jesus showed no miracle before the disciples of John the Baptist, in spite of their insistence and urgency, but in answer to their question, "Are you he who is to come, or shall we look for another?", he said:

"Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is he who takes no offence at me."¹⁵

The point to be considered is, why did the Baptist send his disciples to Jesus? Did they behold and see that the blind received their sight, and the deaf their hearing and the dead their life? Did John and his disciples believe in Jesus? The fact that, even after obtaining all this knowledge, John did not believe in Jesus, militates against him. The truth of the matter, however, is that the prophecy carried quite a different significance. The eyes of understanding and wisdom, the internal ears of the mind, and the spiritual life

13. John, 2 : 14-16.

14. Isaiah, 35 : 5.

15. Matthew, 11 : 3-6.

have indeed preferability and precedence over the physical eyes, ears and existence. Jesus meant to say that he, too, very much like the Baptist, conferred on the spiritually blind, deaf and dead, wisdom, understanding and life, and gave, like him, to the poor and humble the glad tidings of the spiritual wealth and heavenly kingdom, and that beyond this he claimed nothing more whatsoever; and that he had come, very much like the Baptist, to proclaim the coming of the Great Prophet, and give this happy news to the blind, the deaf and the dead; beyond this he claimed nothing more for himself; and that he was awaiting the arrival of the same Great Prophet whom the Baptist himself was looking for. It is said in the Quran:

“Surely the vilest of beasts, in God’s sight, are the deaf, the dumb, who understand not. ... O you who believe, respond to God and His Messenger, when he calls you to that which gives you life.”¹⁶

4. His brethren received him not

The eighth verse of Psalm 69 reads thus:

“I have become a stranger to my brethren, an alien to my mother’s sons.”

It is obviously a word of grief and sadness, spoken by David with reference to the Promised Prophet. The Gospel-writer, John, wrote elucidatively:

“He came to his own home, and his own people received him not.”¹⁷

The Holy Prophet Muhammad, renouncing all the pleasure and comfort of the world, preached the message of Islam to his brethren and people for about a decade, but they did not listen to him, and stood against and persecuted him. The Holy Prophet turned towards the city of Taif, which was the abode of his mother’s family, but the people there too did not receive him. The Messenger of God, however, had not come to the world to suffer eternal disappointment and failure. All his people at last reposed their belief in him. The prophecy uttered by David has only partially been reproduced by John. It is also written in the sequel that his prayers would be heard, and his efforts would be crowned with triumph and success. It was, therefore, a glad tidings spoken by David and Jesus, which was fulfilled, not in the case of Jesus, but undoubtedly in the case of the Holy Prophet Muhammad, in that all those people who had, in the beginning, stood against and rejected him, at last fell upon his feet in all submission and humility.

16. The Quran, 8 : 22–24.

17. John, 1 : 11.

5. A mercy to the nations

It is written in the Gospel according to Matthew:

“... even as the Son of man came not to be served but to serve, and to give his life as a ransom for many.”¹⁸

As a matter of fact, it is in the crystal criterion of the truthfulness of a prophet that he lays down his life for the good of his people, and nourishes and nurtures the plant with his own blood. But the supreme and splendid service which the Holy Prophet rendered to his people, suffering persecution of the most atrocious kind, is without a parallel, and an example thereof cannot be found in the life of any other prophet, including Jesus Christ. Says the Most High God in the Holy Quran addressing the Holy Prophet:

“Fight, then, in God’s way (i.e., in the defence of Islam) — you (O Prophet) are not responsible except for yourself”.¹⁹

There were, on the one side, huge hordes of savage enemies, and on the other side a single, solitary man was commanded to stand against them. The believers he could only urge on, but the responsibility of war rested exclusively upon the Holy Prophet’s shoulders. When the people, after the sufferings of the battle of Uhud, had been dispirited and depressed, the Holy Prophet proclaimed that all alone he would take to the field to meet the enemy. This firm and fearless resolve of the Holy Prophet, if it points to his matchless bravery and courage on the one hand, on the other hand it also proves conclusively that he was all alone responsible for the good of his people, for the accomplishment of which he would even sacrifice his own life. But his nation was not a nation of mean-spirited cowards, and they did not tolerate that even a single hair of their benefactor should be harmed.

6. He was oppressed, yet he opened not his mouth

The Prophet Isaiah uttered a prophecy:

“He was oppressed, and he was afflicted, yet he opened not his mouth”.²⁰

This prophecy, on the basis of Matthew, is said to have been fulfilled in this way, that when prosecution witnesses had been produced against Jesus, and the High Priest adjured him to answer the charge, Jesus held his peace; and before Pilate, too, he answered nothing in self-defence.²¹ But it is known to everyone that, under coercive conditions, thankfulness is often the other name of compulsion. Jesus knew full well that the High Priest and the

18. Matthew, 20 : 28.

19. The Quran, 4 : 84.

20. Isaiah, 53 : 7.

21. Matthew, 26 : 63, 27 : 12–14.

Governor were both prejudiced, and that it made no difference whether he spoke or held his peace before them; hence Jesus assumed silence, and spoke nothing. But the prophecy has been fulfilled in the most perfect way in the case of the Holy Prophet Muhammad, who always prayed for the well-being and prosperity even of his foes, and rendered thanks to the Most High God, even when a calamity or affliction came upon him, and uttered not a word of lamentation or grief. He taught the same sublime lesson to his followers also, directing that they should, in all distressful and unfortunate events of birth and death, recite:

“All praise to God, the Lord of the worlds”²²

“Surely we are Allah’s, and to Him we shall return.”²³

7. Who emerged triumphantly from severe trial and ordeal

The first three Gospels speak of the temptation of Jesus by the devil.²⁴ But the statement made by Mark only is true, brief and to the point. Matthew and Luke, as is their wont, have indulged in exaggeration and imaginative accounts. Mark has only this much to say that, having been baptized of John, which was a baptism of temptation:

“The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him.”²⁵

From the tone and tenor of Matthew and Luke, it appears to be an actual fact and event that took place positively, but from Mark it seems to be a mere vision related to the trial and test of Jesus. In the institution of prophethood it is a common feature that they are, before the Call, tried and tested in their patience and fortitude; and such a thing is inconsistent with the Divinity of Jesus, for it is only men, and not the Divine Being, that is put to test and tried. But such stories that the devil and unclean spirits get into human beings were in vogue at the time when the Gospels were written, and that the saintly persons drove them out of men by their adjuration or word of command.²⁶ In this account, the parenthetical clause that Jesus lived with the wild beasts in the wilderness is neither agreeable to reason nor worthy of any approbation, for living with the wild beasts renders not a man spiritual, nor is it necessary to go to the wilderness to undergo the devil’s temptation, which can be instituted anywhere for the trial of human beings.

22. The Quran, 1 : 1. 23. *Ibid.*, 2 : 156.

24. Matthew, 4 : 1–11; Mark, 1 : 12–13; Luke, 4 : 1–13.

25. Mark, 1 : 12–13.

26. Luke, 4 : 33–35.

The truth of the matter, however, appears to be only this much, that Jesus might have, in accordance with the practice of the holy prophets, observed forty days' fast, just as Moses had done so for forty days as recorded in Exodus,²⁷ so that their spiritual condition and perseverance might be invigorated. But the Gospel-writers dyed this simple fact with the colour of the trickery and guilefulness practised by the cunning conjurors of the time. These conjurors used to sit in a ring at some secluded place in a jungle or wilderness, keep fast, decreasing the quantity of their food gradually for forty days, and recite certain formulae words with the utmost force and vigour, when on the twenty-first day a ferocious lion was seen roaring in the ring; and if they did not run away from the ring, fright-stricken, more terrible beasts appeared thereafter every day, for example, dreadful dragons. But if the period of forty days was passed with patience and courage the spirits were subjugated, and they fetched for the conjurors all the blessings of the heavens and the earth. In the eyes of the Gospel-writers it was a lofty stage of the spiritual development of man, so they painted Jesus as a great subjugator of evil spirits and related, in these three Gospels, fanciful stories about his dominion over them. But the Fourth Gospel, according to John, contains not even a remote reference to Jesus' going into the wilderness for the subdual of unclean spirits, or of their running away by the word of his command from within the possessed persons.

This practice of the subjugation of spirits was also attributed to Solomon centuries before the advent of Jesus; the Persian Prophet Zoroaster's similar temptation of the devil is mentioned in the Zend Avesta.²⁸ The Buddha's coming out triumphantly from the temptation of the devil forms one of the stories of the wonders relating to his birth; and the disgraceful defeat, which the Vedic *rishi*, Vishva Mitra, suffered in the temptation of the heavenly houri, Mainka, deputed for the purpose by the God Indra, is also common knowledge. The truth underlying all these stories is only this much, that a prophet, in order to be able to bear the great charge of his Divine office, has to undergo the severe test of a forty days' fast, worship in loneliness and solitude, strict and hard austerity, and temptation sometimes of rulership and kingdom, beautiful women and abundance of wealth. The Holy Prophet Muhammad's emergence from all these tests and temptations with triumph and success, from time to time, is a fact established and proved, with the only difference that, whereas other holy prophets were put to the test and examined in visions only, which is not the stage of perfection, the Holy Prophet Muhammad was, as a matter of fact, tempted by a deputation of the prominent leaders of the Quraish, who offered to provide him with the most beautiful girl for a wife, and make him the one absolute ruler of their

27. Exodus, 34 : 28.

28. Zend Avesta, 19 : 1-11.

country, and place before him heaps of gold and riches, but the Holy Prophet stood firm and fixed like a rock, and budged not an inch from his preaching. Between a splendid display of unparalleled fortitude and steadfastness in a life of excruciating pain and persecution on the one side, and Jesus' temptation only in a dream or vision on the other side, the difference is that of a hard, real fact of waking life and a mere dream. The point to be considered is that, whereas some prophet was tempted by a beautiful woman, and another by the allurements of rulership and kingdom; that some stood firm and steadfast only in the trial of hunger and thirst, and some were threatened with the huge hordes and terror of the enemy; the Holy Prophet on the other hand, had to pass through all these ordeals, wherefrom he arose as pure, sterling gold. The shortcoming of the stories ascribed to the prophets is that under the action of the lightning of intellect and reason they are shattered into pieces. But the Holy Prophet's temptation and test is a hard and rational reality and a perfect example for his followers.

8. The conquest of Makka

It is indeed a matter of regret that the prophecy which Jesus had spoken, foretelling the advent of the Holy Prophet Muhammad, has been turned into an ancient tale by the Gospel-writers. Luke,²⁹ after the story of Jesus' temptation by the devil, speaks of the fulfilment of the prophecy recorded in Isaiah³⁰ which consists of the following items of news:

1. to preach good news to the poor,
2. to proclaim liberty to the captives,
3. to give sight to the blind,
4. to open the prison to those that are bound,
5. to proclaim the acceptable year of the Lord.

There is no denying the fact that in the whole life of Jesus there never came any acceptable year of the Lord. His life, according to the Gospel record, was a life of suffering and failure, which ended ultimately in a terrible tragedy. But this acceptable year, in the life of the Holy Prophet, was the year of the conquest of Makka, when the poor, as a matter of fact, received the glad tidings, and the captives their liberty; when the blind got their sight and beheld the manifest sign of the truth of Islam, and the bound and downtrodden were set at liberty and made free. It is, therefore, obviously clear that Isaiah's prophecy was in respect of the success, triumph and acceptable year of the Holy Prophet, and that Jesus had only restated the same prophecy, proclaiming it a second time. And of this acceptable year the Holy Prophet had given the glad tidings in advance:

29. Luke, 4 : 18-19.

30. Isaiah, 61 : 1-2.

“God indeed fulfilled the vision for His Messenger with truth. You shall certainly enter the Sacred Mosque, if God please, in security”.³¹

To be humble and modest on the part of a man who is himself stricken with poverty and distress is no success at all, but to predict and proclaim one's own victory and triumph at a time when disappointment and failure seem to stare one in the face, and to attain and achieve it at last and, having thus been endowed with crown and sovereignty, to mix with the poor and sit knee to knee with them on an equal footing, is indeed an argument upon his being a chosen one of the Most High God. Isaiah prophesied the same, and Jesus, too, came to preach and proclaim it.

In verse 21, which follows the verse referred to in the foregoing lines, Jesus is said to have made the final announcement:

“Today this scripture has been fulfilled in your hearing”³²

— the very words uttered by the Holy Prophet at his last sermon.

9. Honour in his own house and country

Jesus once happened to visit his home-town, Nazareth, on a missionary journey (if Nazareth be supposed to be his native town, for the Gospels differ as to whether Nazareth or Bethlehem was the place of his birth). Matthew, Mark and Luke, all the three Gospel-writers, are agreed upon this point, that in Nazareth none believed in Jesus nor accepted his mission. Jesus' own confession in this connection is:

“Truly, I say to you, no prophet is acceptable in his own country.”³³

“But Jesus said to them, ‘A prophet is not without honour except in his own country and in his own house.’ And he did not do many mighty works there, because of their unbelief.”³⁴

“And Jesus said to them, ‘A prophet is not without honour, except in his own country, and among his own kin, and in his own house.’ And he could do no mighty work there”.³⁵

“For Jesus himself testified that a prophet has no honour in his own country.”³⁶

From these verses it is obviously clear that the Gospel-writers have understood it for a basic principle that a prophet is not honoured in his own

31. The Quran, 48 : 27.

32. Luke, 4 : 21.

33. *Ibid.*, 4 : 24.

34. Matthew, 13 : 57–58.

35. Mark, 6 : 4–5.

36. John, 4 : 44.

country and among his own kin, nor do his relatives believe in him. But there is neither anything in the Old Testament to confirm the truth of this strange principle, nor is it acceptable to reason that the kith and kin of a prophet should essentially be heretics and unbelievers. However, if such be the peculiar quality of the Son of God, it is quite a different matter. But it is not understood how this peculiarity of the prophets can be applied to Jesus, who is said and believed to be God and the Son of God. It is an error of logic to argue and assert that since Jesus' father and mother, brothers and sisters, and countrymen, according to the Gospel record, did not accept him, therefore no prophet has ever been accepted by his kith and kin and other countrymen. Were not the brothers and sons and parents of Abraham, Jacob and Moses men of faith and belief? If the near and dear ones of a prophet do not accept him in the beginning on account of some misunderstandings or high-headedness or prejudice, or stand up to oppose him, a time must essentially come later on, for the success of the Prophet's mission and the manifestation of truth, when those people should admit and confess their fault; otherwise it will be said in the words of Luke:

"Doubtless you will quote to me this proverb, 'Physician, heal yourself' " ³⁷

— that is to say: how can the physician who is ill himself heal and restore others to health, and how can the man who is himself a failure endow others with triumph and success? And what do facts show about the honour and acceptance which fell to the lot of Jesus outside his own country? It was the same twelve disciples only, in two of which (Peter and Judas Iscariot) the devil ever had his dominion, and all the rest fled away at the time of crucifixion leaving Jesus all alone in the lurch. But the truth of the matter was that the mission of Jesus was only to announce the coming of a Spiritual Physician, who was to have all honour and acceptance in his own country and among his own kin, so that he was first of all commanded:

"Warn your nearest relations", ³⁸

and the result was that the first to believe in him were his own wife, Khadija, his bosom friend, Abu Bakr, and his nearest cousin, Ali; and during his lifetime there remained in Makka none at last who opposed him in his Divine mission.

The great event of the conquest of Makka by the Holy Prophet and his matchless and unique acceptance by the people had been foretold not only by the prophets of yore, but also by the Holy Prophet himself, receiving the knowledge thereof from the Most High God. It was indeed a prophecy of

37. Luke, 4: 23.

38. The Quran, 26: 214.

might and power. When the Holy Prophet, having escaped through the ring which the enemy had drawn round his house, was fleeing for his life to the city of Madina in a state of utter helplessness, leaving behind him sweet home and the sacred Ka‘bah, a revelation from on High came to him in the way, communicating:

“He Who has made the Quran binding on you (O Prophet), will surely bring you back to the place of return (i.e., Makka)”,³⁹

meaning thereby that, although the Prophet was emigrating from Makka under stress of circumstances, yet the Most High God would bring him back to the same place in victory and triumph. Such a great and magnificent acceptance among friends and foes did not fall to the lot of anyone up to Jesus, but this surpassing superiority and high honour was vouchsafed to the Promised Prophet of all the religions, of whom Jesus was only a precursor and proclaimer.

10. The Lord’s Prayer

The focal point of the Gospels, and the thing over which Christianity feels highly proud and exultant, is the Lord’s Prayer. But the historical position of this prayer is deficient and defective.⁴⁰ The authors of the *Encyclopaedia Biblica* are of the opinion that this prayer is an example of the imperfection and incompleteness of the Gospels. It is not to be found in Mark, which is the oldest of all Gospels and comparatively more authentic, nor is any trace of it to be seen in the Fourth Gospel according to John. Only two Gospels, Matthew and Luke, make mention of the Lord’s Prayer, but they differ with regard to the occasion of its teaching, and also have different words. In Matthew it forms a part of the Sermon on the Mount, but in Luke it was taught on the request of a disciple, when Jesus was praying at a certain place.⁴¹ According to Luke, compared with John, this place was Bethany in

39. *Ibid.*, 28 : 85.

40. Matthew, 6 : 9–13.

Οὕτως οὖν προσεύχεσθε ὑμεῖς·
 Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
 ἁγιασθήτω τὸ ὄνομά σου·
 ἐλθέτω ἡ βασιλεία σου·
 γενηθήτω τὸ θέλημά σου,
 ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·
 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
 ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
 ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

41. Luke, 11 : 1–4.

the vicinity of Jerusalem,⁴² or, more correctly, it was a happening in the garden of Gethsemane.

There is yet another discrepancy: whether the disciple who made the request was one of the twelve disciples, or someone from among the seventy believers. The text in Luke, on account of its trustworthiness, is given preference over the statement made by Matthew; scholars think that Matthew contains a later interpolation and that Matthew, having borrowed it from the Gospel of *Logia*,⁴³ inserted it in the Sermon on the Mount. But it is impossible to know the source wherefrom Matthew and Luke have drawn it. Luke tells us only this much, that one of his disciples said to him:

“Lord, teach us to pray, as John taught his disciples.”⁴⁴

The following are the points of discrepancy:

1. A mention of it is not to be found in all the four Gospels. In spite of the fact that the Lord's Prayer is considered to be of basic importance in Christianity, only two Gospels have made mention of it.
2. But in both these Gospels the occasion of prayer is not the same.
3. The words of prayer are also different in the two Gospels.
4. According to Matthew, Jesus taught this prayer to the people of his own accord, but Luke states that it was taught on the request of a disciple.
5. Who was that disciple? There are different views on this point also.
6. The words spoken by Jesus have not been preserved. That Matthew contains a later interpolation, is a proved and established fact.
7. Besides Matthew and Luke, other scholars have narrated different words from both.
8. The text in Luke was, later on, altered to make it accord with Matthew.⁴⁵
9. In the place of 'our daily bread' (Matthew, 6:11) some say 'continual bread', some 'our needful bread'; and the Palestinian Gospel has it as 'our bread richness'; and it is 'our bread for the coming day' according to others.

42. Luke, 10:38, compared with John, 11:1 and 12:1-2.

43. *Logia*, literally, 'sayings'; a hypothetical collection of 'sayings of Jesus' which scholars believe to have been one of the sources of the canonical Gospels.

44. Luke, 11:1.

45. T. K. Cheyne, *Encyclopaedia Biblica*, column 2818.

The Quranic explanation of the Lord's prayer

Just as the Lord's Prayer commands a wide fame in the Christian world, in the same way, the Holy Quran has a splendid chapter, *Al-Mā'idah* (The Food), which contains a conclusive comment on the Lord's Prayer. The main theme of this chapter is a Perfect and Everlasting Law, for the comprehension of which it should be clearly understood that Christianity has the New Testament for its basis, but Judaism believes only in the Old Testament. The Old Testament is a national covenant, which took place between God and the Children of Israel; it is a covenant to act upon and follow the Law of Moses. The New Testament is the covenant taken from the Christians through the agency of Jesus of yielding complete obedience to the Law of Moses as well as to the Perfect and Everlasting Law, which was to come. The Quranic chapter *Al-Mā'idah* begins with an exhortation to carry into effect and fulfil the covenant; and the Christians mostly are addressed in it. The covenant which Jesus took from the disciples pertained not to him, but he said in clear, distinct terms:

"I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come."⁴⁶

These words, which Jesus spoke during the last days of his life, clearly indicate that religion, at that time, had not reached its highest point of perfection, and that it was to be accomplished on the coming of the Spirit of Truth. It may be remarked, in passing, that many MSS of John have the words *pneuma tēs alētheiās* ('Spirit of truth') instead of *logos* ('word'), pointing to the fact that a particular personality is meant, and it is, therefore, wrong to render it as 'righteousness'.⁴⁷ It was announced in *Al-Mā'idah*:

"This day (i.e., in the time of the Holy Prophet) have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion."⁴⁸

Perfection of religion, completion of favour and Everlasting Law are related to each other correlatively. And this is that 'continued, daily bread'. It has, furthermore, been elucidated and explained in this way in the same chapter:

46. John, 16 : 12–13. Paul writes: "I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able" (1 Corinthians, 3 : 2, Authorised Version; cf. Hebrews, 5 : 12).

47. Ref: Griesbach, Schulz, Lachmann, Tischendorf; *The Greek Testament* by Henry Alford, Cambridge, 1868.

48. The Quran, 5 : 3.

“When the disciples said: O Jesus, son of Mary, is your Lord able to send down food to us from heaven? He said: Keep your duty to God if you are believers.”⁴⁹

This refers to the following teaching of the Quran:

“And whoever keeps his duty to God, He ordains a way out for him, and gives him sustenance from whence he imagines not.”⁵⁰

So Jesus tells them to make duty to God the means for the attainment of food from heaven. The passage in the chapter *Al-Mā'idah* then continues:

“They (the disciples) said: We desire to eat of it, and that our hearts should be at rest, and that we may know that you have indeed spoken truth to us, and that we may be witnesses thereof.”⁵¹

Upon this, Jesus taught them to pray thus:

“O God, our Lord, send down to us food from heaven, which should be to us an ever-recurring happiness to the first of us and the last of us, and a sign from Thee, and give us sustenance, and Thou art the Best of the sustainers. God said: Surely I will send it down to you, but whoever disbelieves afterwards from among you, I will chastise him with a chastisement with which I will not chastise any one among the nations.”⁵²

It is obviously clear that the Holy Quran has stated the same prayer of Jesus, a mention of which has been made in the Gospels. The following are the points of their resemblance:

1. The prayer had been taught for the attainment of what John the Baptist used to preach and proclaim (the kingdom of heaven).
2. The prayer had been taught on the request of the disciples.
3. It is a prayer for the coming down on earth of God's will, which is still in heaven.
4. The prayer is for the eternal bread, and not for one day's repast only.
5. If the repast was to come down only once, how can it be “an ever-recurring happiness to the first” as well as to “the last of us”?
6. That unexampled and unprecedented chastisement will descend in case of disbelief, shows clearly that it will not be a table covered with ordinary food.

49. The Quran, 5 : 112.

50. *Ibid.*, 65 : 2–3.

51. *Ibid.*, 5 : 113.

52. *Ibid.*, 5 : 114–115.

7. The Lord's Prayer has a superiority over all the other Christian prayers. It cannot, therefore, be a prayer for the grant of ordinary food.
8. Whether the food, actually and as a matter of fact, came down from heaven, and in what manner, has aroused a difference between the commentators of the Holy Quran and the Christians.
9. Christians and all their pious persons, priests and monks, have been praying for two thousand years, but have they been able to get that everlasting bread?

References to this prayer for the bestowal of the everlasting bread are also found in the Zend Avesta, the Vedas, and the Torah,⁵³ showing that it is not a matter exclusively of the Christians, but is connected with all the nations of the world. It is, therefore, necessary in order to comprehend the real significance of the everlasting bread, to have a knowledge of the terminology and technique employed in the sacred scriptures, for example:

1. *Necessities of life are called bread:*

"Bread gained by deceit is sweet to a man, but afterwards his mouth will be full of gravel."⁵⁴

"[A righteous woman] does not eat the bread of idleness."⁵⁵

2. *Bread of Wisdom:*

" 'Whoever is simple, let him turn in here!' To him who is without sense she says, 'Come, eat of my bread' ".⁵⁶

3. *Heavenly Bread* is given to every person:

" '... my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven, and gives life to the world.' " ⁵⁷

4. *Bread of Knowledge:* in the signs shown by Jesus, the miracle of the increase of bread means spiritual knowledge and understanding which decreases not by eating, but enhances so wonderfully that thousands of people eat thereof and are satisfied to their fill.⁵⁸

"And he [Jesus] answered, 'It is not fair to take the children's bread and throw it to the dogs' ".⁵⁹

53. *Realencyclopädie für Protestantische Theologie*, vol. 4, p. 268. See also Rig Veda, 1.25.19: "Varuna (God), hear this call of mine, be gracious unto us this day."

54. Proverbs, 20 : 17.

55. *Ibid.*, 31 : 27.

56. *Ibid.*, 9 : 4-5.

57. John, 6 : 32-33.

58. Matthew, 14 : 19-21.

59. *Ibid.*, 15 : 26.

He meant thereby that the spiritual knowledge and guidance which is meant specifically for the Children of Israel should not be given to other nations.

From all these references it can be easily understood that the expressions 'daily bread', 'everlasting bread', 'continual bread', 'heavenly bread', 'eternal life', are synonymous with an Imperishable Law, Perfect Religion and Everlasting Prophethood which shall never be abrogated. And the Holy Quran has described the heavenly bread as the oft-recurring happiness for the first as well as the last of the Christians. It is, of a truth, the Perfect Law of Islam, the Kingdom of Heaven, for the proclamation and preaching of which Jesus and John had been sent beforehand; and whereon all the disciples reposed their faith, and prayed and waited anxiously for its advent; and on the attainment of which depends the attainment of all the blessings of the world, and the denial of which entails an unexampled chastisement.

Neither Jesus nor Christianity can be that everlasting bread

The Gospel according to John makes mention of Jesus Christ as the real, heavenly and eternal bread,⁶⁰ but consider the following points:

1. A verification of this claim is not to be found in any other Gospel.
2. This Gospel according to John was written at the time when people, unexpectedly, had become disappointed and dismayed about the Second Coming of Jesus, so they satisfied their souls by attributing to him the events which were to take place in a future time.
3. According to Matthew and Luke, Jesus taught his disciples the prayer for the attainment of the daily and everlasting bread, but prayer is always offered for the achievement of an unachieved thing. If bread were already placed before a man, but he should pray for it to the Most High God, or, if the bread should speak to him, saying, "Pray to the Heavenly Father for my attainment", all this show would be a senseless and stupid thing. Jesus himself is the teacher of the prayer for daily bread; he cannot, therefore, be the bread himself.
4. The prayer was taught on the request of a disciple or disciples, which shows that even the disciples did not believe him to be the bread.
5. The Christians have been repeating for two thousand years, "O Lord, give us our daily bread", but they have not been able to get it up to this day.
6. Paul says, in his First Epistle to the Corinthians, that the old leaven is the Old Testament, which stands abrogated and abolished, and that Jesus was sacrificed according to the New Testament, and:

60. John, 6 : 40–51.

“Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.”⁶¹

The meaning is quite clear, that by the heavenly bread is meant the Everlasting Law of Islam, for the denial of which the followers of Jesus will be questioned, for Jesus, John and the disciples were the proclaimers and preachers of the same Kingdom of Heaven, and waited anxiously for its advent, and for the same purpose was the Lord's Prayer taught to the Christians.

11. The Sermon on the Mount

In the Christian world, Jesus' Sermon on the Mount has always been looked upon and regarded with great honour and respect, and is considered to impart the best teaching on gentleness and humility, excellent prayer and perfect faith in God. But it is really strange that such an important and sublime teaching is reported by Matthew and Luke only, and not a word about it is to be found in Mark and John, which casts a doubt on its authenticity. Another factor that makes the report questionable is that, even in the two Gospels which make a mention of this Sermon, the texts and their meanings are different and discrepant. There is yet a third point which makes the report of Matthew and Luke dubious and uncertain. Matthew has given it the name of the Sermon on the Mount, as if Jesus had delivered it to the multitude of people on a hill. But Luke, contradicting Matthew, states that it was delivered in the plain. Fourthly, the tradition, having been transmitted from mouth to mouth, has become a bundle of contradictions and chronological errors, as shown below:

1. Matthew's text from verses 13 to 15, chapter 6, is not to be found in Luke.
2. The subject dealt with in Matthew, 6 : 5–8, is also not to be found in Luke.
3. The words spoken by Jesus in Matthew, 6 : 24, are a part of the Sermon on the Mount. But, according to Luke, these words were spoken on a different occasion (see Luke, 16 : 13).
4. Matthew, 6 : 25–33, is a part of the Sermon on the Mount, but Luke differs, and calls it a speech of a different occasion (Luke, 12 : 22–31).
5. The teaching contained in Matthew, 7 : 7–11, is, according to Luke, 11 : 9–13, an exhortation of a different time.

61. 1 Corinthians, 5 : 8.

6. In the same way, the topic discussed in Matthew, 7 : 13, forms no part of the Sermon on the Mount in Luke, and the text also is discrepant.
7. The report recorded in Matthew, 7 : 21–23, with regard to the end of the hypocrites, is inconsistent with Luke, 13 : 25–27, in respect of time, place, text and meaning.
8. The order and arrangement in Matthew, 5 : 38–44, is different from that of Luke, 6 : 27–29.
9. The instruction imparted in Matthew, 5 : 25, is different from that of Luke, 12 : 58.
10. In Matthew, 5 : 38–45, the command to be gentle and good to the enemy precedes that of prayer, but the reverse is the case in Luke, 6 : 27–35.
11. In Matthew, 5 : 45–48, the mention of the disciples being the children of God has been made prior to the exhortation urging them to do good, but in Luke, 6 : 31–35, the order is reversed.
12. In Matthew, 6 : 19, the treasures of earth are destroyed by moth and rust first, and the mention of thieves is made afterwards; this arrangement is reversed in Luke, 12 : 33–34.
13. In Matthew, 6 : 19–33, the mention of laying up treasures in heaven comes before the giving of the Kingdom, but the reverse is the case in Luke, 12 : 31–35.
14. Matthew, 7 : 16, reads: “Are grapes gathered from thorns, or figs from thistles?” but Luke, 6 : 44, has it as: “For figs are not gathered from thorns, nor are grapes picked from a bramble bush.”
15. In Luke’s report, 6 : 20–26, the term ‘blessed’, having been used four times for the good, is followed as many times by the term ‘woe’, which is not the case in Matthew, 5 : 3–12.

It is clear from these examples that the words actually spoken by Jesus could not be preserved. He might have spoken as reported by Matthew, or in the words recorded by Luke, or both may be in the wrong, and the actual words together with their original order are not remembered by anyone. We have, therefore, to institute a thorough enquiry into this case, without reposing our confidence in the current Gospels.

The Sermon on the Mount can be divided into four parts:

1. Jesus’ conferring blessing on the poor and the meek, the righteous and the merciful, etc. (Matthew, 5 : 3–12).
2. Jesus’ fulfilling the Law of Moses (Matthew, 5 : 17–26).

3. His refreshing and renovating the Torah (Matthew, 5 : 27–48).
4. His preaching against cant and hypocrisy (Matthew, 6 : 1–24).

In Luke, 6 : 20–22, the blessed are said to be those people that are poor, that hunger, weep and are hated; but in Matthew, 5 : 3–10, those that are poor in spirit, that mourn, the meek, they that thirst after righteousness, the merciful, the pure in heart, the peacemakers and they that are persecuted for righteousness' sake. Again, in Luke the words spoken by Jesus are full of force and strength, and the address is in the second person plural; but in Matthew, with the exception of 5 : 11, all the verses are in the third person plural; and this verse, 5 : 11, together with the verses from 13 to 16, forms no part of the Sermon on the Mount, but is related directly to the discourse in Matthew, chapter 10, which is another discourse delivered on a different occasion. By these critical observations we mean to make it clear that the people praised by Jesus were not those present before him, i.e., his disciples, but they were, in the third person plural, the Companions of the Holy Prophet or the believers in Islam. Compare the Sermon on the Mount with these verses of the Quran:

“And the servants of the Beneficent are they who walk on the earth in humility, and when the ignorant address them, they say, Peace! And they who pass the night prostrating themselves before their Lord and standing (in prayer). ... And they who, when they spend, are neither extravagant nor parsimonious, and the just mean is ever between these. And they who call not upon another god with Allah and slay not the soul which Allah has forbidden, except in the course of justice, nor commit fornication; and he who does this shall meet a requital of sin ... except him who repents and does good deeds; ... And they who witness no falsehood, and when they pass by what is vain, they pass by nobly.”⁶²

“And turn not your face away from people in contempt, nor go about in the land exultingly. Surely Allah loves not any self-conceited boaster. And pursue the right course in your going about and lower your voice. Surely the most hateful of voices is the braying of asses.”⁶³

These are the blessed people, who do noble deeds, are poor in spirit, humble and meek, thirst after righteousness, merciful, pure in heart, peacemakers, and persecuted for righteousness' sake, not the disciples of Jesus who fled away, forsaking their master in distress.

62. The Quran, 25 : 63–72.

63. *Ibid.*, 31 : 18–19.

12. The Kingdom of God is at hand

In his discourses, Jesus has spoken repeatedly of the Kingdom of God and the Kingdom of Heaven. Scholars hold different views about what this Kingdom is. It is written in the Gospels:

1. "But seek first his kingdom".⁶⁴
2. "The kingdom of God has come near to you."⁶⁵
3. "... the kingdom of God will be taken away from you and given to a nation producing the fruits of it."⁶⁶
4. "... the tax collectors and the harlots go into the kingdom of God before you."⁶⁷
5. "Jesus came ... preaching the gospel of God".⁶⁸
6. "... the kingdom of God is at hand; repent, and believe in the gospel."⁶⁹
7. "To you has been given the secret of the kingdom of God".⁷⁰
8. "The kingdom of God is as if a man should scatter seed upon the ground ... and the seed should sprout and grow".⁷¹
9. "[The kingdom of God] is like a grain of mustard seed, which, when sown upon the ground ... grows up and becomes the greatest of all shrubs".⁷²
10. The Kingdom of God is not for the sinners.⁷³
11. The Kingdom of God is for the innocent.⁷⁴
12. "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."⁷⁵
13. "I must preach the good news of the kingdom of God to the other cities also."⁷⁶

64. Matthew, 6 : 33. Cf. Luke, 12 : 31.

65. Luke, 10 : 9. Cf. *ibid.*, 11 : 20.

66. Matthew, 21 : 43.

διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

67. *Ibid.*, 21 : 31.

68. Mark, 1 : 14.

69. *Ibid.*, 1 : 15.

70. *Ibid.*, 4 : 11.

71. *Ibid.*, 4 : 26–27.

72. *Ibid.*, 4 : 31–32.

73. *Ibid.*, 9 : 47.

74. *Ibid.*, 10 : 13–15.

75. *Ibid.*, 10 : 25.

76. Luke, 4 : 43.

Such references, in hundreds, have been made to the Kingdom of God or the Kingdom of Heaven in the New Testament. Their sum and substance is:

- a. The Kingdom of God, or heaven, is not the Kingdom of Jesus himself.
- b. He is merely the proclaimer and preacher of the Kingdom of Heaven.
- c. He had come to take away the Kingdom of Heaven from the Children of Israel, and give it to the other nation (the Sons of Ishmael).
- d. Poor people and polytheists (harlots) will enter the Kingdom of Heaven before the Children of Israel.
- e. The time of the coming of the Kingdom of Heaven is near at hand and there will be no prophet between Jesus Christ and the Holy Prophet Muhammad.
- f. A sign of that Kingdom is that it shall grow up rapidly.
- g. The Kingdom of God will rule over hearts. People will, therefore, shake and shudder from sin, and shun it. His companions will be sinless like prophets, and innocent and pure like children.

The worshippers of the riches and wealth of this world will not be in this kingdom (of Islam). The Kingdom of God, or the faith of Islam is not, like Christianity, a glad tidings for the Children of Israel only, but all the nations of the world will hear its happy news through Jesus and the Christian preachers because wherever in the world Christianity will be preached, the prophecy about the advent of the Holy Prophet will also be propagated. It is manifest from all these expositions that the Kingdom of God, or Heaven, is not the heavenly Kingdom of Jesus, but it is undoubtedly the Kingdom of Islam, or the faith of Islam, which appeared upon the stage of the world immediately after Jesus.

13. The Chosen Servant of God

For people who ponder over the Gospels the most abstruse problem is the want of regular order and array in the narration of events. The question of the sanctity of the Sabbath was just under consideration, and the reply thereto had not been completed, when all of a sudden the story of the miracle of healing a withered hand was started; and after that, the speech on the Sabbath was taken up again.⁷⁷ People were hatching a plot to kill Jesus, when, quite unconnectedly, the prophecy of Isaiah was copied down.⁷⁸ The description related to the driving out of the unclean spirits from within the

77. Matthew, 12 : 1–13.

78. *Ibid.*, 12 : 14–21.

people, when irrelevantly, the copy of the non-remission of sins in the case of the Son of Man was brought in.⁷⁹ How many irrelevant and unconnected things have been mixed up in one single passage of Matthew:⁸⁰

- a. the Pharisees held a council against Jesus, how they might destroy him;
- b. but when Jesus knew it, he withdrew himself from thence; and great multitudes followed him, and he healed them all;
- c. he charged them that they should not make him known;
- d. the prophecy spoken by Isaiah, the prophet, was fulfilled.

If these events had been narrated in one and the same order in all the four Gospels, there could have been some possibility of their correctness; but, in the order of these events, the Gospels differ in respect of place, time and date. This event, according to Mark, 3 : 7, took place while crossing the lake or river of Galilee, or during the journey to Samaria as stated by Luke. In Luke, Mark and John there is no mention of the fulfilment of the prophecy spoken by Isaiah. It may, however, be possible that, seeing a great multitude, Jesus might have preached his mission, and said that Isaiah's prophecy had been fulfilled in favour of the Promised One:

“Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he shall proclaim justice to the Gentiles. He will not wrangle or cry aloud, nor will any one hear his voice in the streets; he will not break a bruised reed or quench a smouldering wick, till he brings justice to victory; and in his name will the Gentiles hope.”⁸¹

This applies to the Holy Prophet Muhammad as follows:⁸²

79. *Ibid.*, 12 : 22–32.

80. *Ibid.*, 12 : 14–21.

81. Matthew, 12 : 18–21. (Cf. Isaiah, 42 : 1–4.)

*ἰδοὺ ὁ παῖς μου ὃν ἡρέτισα,
ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου.
θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,
καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.
οὐκ ἐρίσει οὐδὲ κραυγάζει,
οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.
κάλαμον συντετριμμένον οὐ κατεάξει
καὶ λίνον τυφόμενον οὐ σβέσει,
ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.
καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.*

82. Also see our earlier treatment of this prophecy in Chapter 8, *Prophecies of Isaiah*, under the Eighth Prophecy, pages 138–140.

My servant : Throughout the Holy Quran, the Holy Prophet Muhammad has been addressed as ‘My servant’.⁸³ This appellation, according to the Christian belief, is improper in the case of Jesus, who is god or the Son of God, and not His servant.

Whom I have chosen : It is a literal translation of the term *Muṣṭafā*, the very well-known and commonly used title for the Holy Prophet. Moreover, one is chosen from among the servants, and not from among the gods.

My beloved with whom my soul is well pleased : In the Holy Quran too, the Most High God has called the Holy Prophet His beloved.

I will put my Spirit upon him : That is, the word of God will be revealed to him. According to the Christian belief, no word was revealed to Jesus. How can one God reveal his word to the other God?

He will not wrangle or cry aloud : but, according to the Divine direction, he will “argue with them in the best manner”,⁸⁴ nor would he utter long prayers, like the hypocritical Jews, in the streets.

He shall proclaim justice to the Gentiles : which shows clearly that he shall, unlike Jesus, be raised not only for the Children of Israel, but all the nations of the world will also be under his Law.

He will not break a bruised reed : ‘Bruised reed’, according to the Bible, was Egypt, on account of Pharaoh’s wickedness and vice. With regard to that country of Egypt, the Holy Prophet had given a strict injunction to his Companions that they should treat the Egyptians well, for they were connected with the House of the Muslims’ maternal grandmother; that is to say, Ishmael was born of Hagar, who was the daughter of the King of Egypt, not an Egyptian handmaid to Sarah.

He will not quench a smouldering wick : That Prophet will not blot out and efface any revealed scripture⁸⁵ wherever it may be, even though corrupted, altered and abrogated, but will verify and reform it; and that Prophet will teach men to appreciate and esteem the light of knowledge wherever it may be found in the world. He said: “Acquire knowledge, even

83. The Quran, 2 : 23, 8 : 41, 17 : 1, etc.

84. *Ibid.*, 16 : 125. The principle laid down for preaching and religious controversy by the unlettered Arabian Prophet has yet to be learned by the most advanced people, whose controversies are carried on with no other object than that of fault-finding and whose preaching only aims at carping at others. It shows the breadth of mind of the Holy Prophet, more especially when it is remembered that the injunction was given at a time when the Muslims were being most severely persecuted and there was the greatest reason for adopting a harsh attitude, particularly as the people were not yet civilized.

85. In the Hebrew text (Isaiah, 42 : 3) ‘wick’ (Revised Standard Version) or ‘flax’ (Authorised Version) is *pishtah*, that is rendered in the Arabic Bible as *fatīlah* (wick). It signifies that where there is light of knowledge the Promised Prophet will not quench it.

though it may be in China”, and “Wisdom is the lost property of a believer, get it wherever it may be.”

Isaiah went on to say:

“He will not fail or be discouraged till he has established justice in the earth; and the coastlands [AV: *isles*] wait for his law.”⁸⁶

All these signs, that his law will be everlasting, that he will not fail, nor be obliterated, i.e., that he will be the Last of the Prophets, that his religion will also spread in the isles, all these events pertain to the Holy Prophet Muhammad. And since this prophecy was spoken by Isaiah, and Jesus has only confirmed and corroborated it, therefore it has been stated in clear, distinct terms in Isaiah that this great event shall take place among the Children of Kedar, i.e., the Sons of Ishmael.⁸⁷

86. Isaiah, 42 : 4.

87. *Ibid.*, 42 : 11.

Chapter 5

The parables of Jesus

General comments on parables of Jesus

It was a peculiar trait of Jesus that he used to speak to the people whether they understood him or not, and whether his own disciples also understood him or not, but “he said nothing to them without a parable”.¹ Apparently, it seems to be a great defect that people should be addressed in a form of words which they could not understand. But if those were Divine secrets to be disclosed in a later time upon those who should be his true followers, the parables indeed constitute a hidden treasure to be inherited by the people worthy of it. The subject of a parable relates to a particular person whose name is not disclosed, but only a hint is thrown towards him. In the Old Testament it has been, at one place, called prophethood or prophecy. With regard to the parables spoken by Jesus it should be remembered that they were not invented by Jesus, but derived mostly from the ancient scriptures, and Jesus merely confirmed and corroborated them. Many of the parables are taken from the Old Testament. But the parable of the sower and the grain of mustard seed exists beforehand in the teaching of the Buddha. In all there are sixty parables, nearly, reported in the first three Gospels, but the fourth Gospel (John) is almost silent on this mode of speech employed by Jesus. According to Matthew, the wisdom underlying this parable speech was that the common people might not be able to understand:

“This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. With them indeed is fulfilled the prophecy of Isaiah which says: ‘You shall indeed hear but never understand, and you shall indeed see but never perceive. For this people’s heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes, and hear with their ears, and understand with their heart, and turn for me to heal them.’ ”²

1. Matthew, 13 : 34. Cf. Mark, 4 : 33–34.

2. Matthew, 13 : 13–15. Cf. Isaiah, 6 : 9–10.

But it appears from Mark that whereas the common people understood the words spoken by Jesus, his disciples and followers did not,³ so that it is written:

“With many such parables he spoke the word to them (i.e., the people), as they were able to hear it; he did not speak to them without a parable, but privately to his own disciples he explained everything.”⁴

This fact is corroborated in Matthew in these words:

“When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them. But when they tried to arrest him, they feared the multitudes, because they held him to be a prophet.”⁵

But the following text of Matthew stands against and contradicts it:

“Then the disciples came and said to him, ‘Why do you speak to them in parables?’ And he answered them, ‘To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given.’”⁶

That is to say, the people did not understand the things spoken by Jesus, but it was given to the disciples that they knew the secrets of the Kingdom of Heaven. But even this statement is again contradicted by Matthew:

“Then he left the crowds and went into the house. And his disciples came to him, saying, ‘Explain to us the parable of the weeds of the field.’ He answered, ‘He who sows the good seed is the Son of man ...’”⁷

“[Jesus said to them,] ‘Have you understood all this?’ They said to him, ‘Yes.’ And he said to them, ‘Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old.’”⁸

That is to say, the Pharisees and the disciples both understood the parables, the Pharisees without being explained a second time, but the disciples after another exposition. There is yet another discrepancy in respect of these parables, namely that it was not for the Pharisees and the righteous to understand and act upon these parables, but it was for the sinners and the spiritually sick to do so. We read:

3. Mark, 7 : 14–23.

5. Matthew, 21 : 45–46.

7. *Ibid.*, 13 : 36–37.

4. Mark, 4 : 33–34. Cf. *ibid.*, 7 : 14–23.

6. *Ibid.*, 13 : 10–11.

8. *Ibid.*, 13 : 51–52.

“But when he [Jesus] heard it, he said, ‘Those who are well have no need of a physician, but those who are sick. ... I came not to call the righteous, but sinners.’ ”⁹

And this was the reason, that the sinners, men and women, mostly became his disciples, and it was they who were said to be the first to enter into the Kingdom of Heaven. But again another parable was spoken in contradiction thereof:

“ ‘He is not God of the dead, but of the living.’ And when the crowd heard it, they were astonished at his teaching.”¹⁰

Now, if the parables spoken by Jesus were not meant to be understood by the people, nor could the disciples derive any benefit from such a mode of speech, and had to be instructed when they were alone, the parables will have to be regarded as useless and futile. If Jesus couched in parabolic language a simple and clear truth that people might not be able to understand it (as stated in the Gospels), the very purpose of speaking in parables would, then, be set at naught and defeated. But, setting aside all these discrepancies of the Gospels which have made the word of Jesus vain and absurd, if you ponder over the aim and object of all those parables in a collective sense, you will find them to be so many prophecies about the truthfulness of the Holy Prophet of Islam.

The secret of ancient parables

“I will open my mouth in a parable; I will utter dark sayings from of old, things that we have heard and known, that our fathers have told us.”¹¹

It is yet another prophecy spoken by the prophet David in respect of the Promised One awaited by all religions. A mention of the Holy Prophet Muhammad has been made by every prophet since the world began in the language of parables and mysterious sayings. David, in the verse quoted above, has made a reference to the ancient prophecy of Moses, and the Holy Quran itself has pronounced the Holy Prophet Muhammad to be the like of Moses; that is to say, the parable relating to the Holy Prophet and his followers has been disclosed and deciphered in the prophecy of Moses, and all the secrets about the Promised One are laid open and exposed to view in the life and deeds of the Holy Prophet. But the sense of justice of Matthew, the Gospel-writer, should be applauded and acclaimed, that he has tried to apply and affix this prophecy to the parable-speaking of Jesus, that “indeed

9. *Ibid.*, 9 : 12–13.

10. *Ibid.*, 22 : 32–33.

11. Psalms, 78 : 2–3.

he said nothing to them without a parable".¹² But it should be remembered that the prophecy speaks of the laying open and disclosing of ancient parables and mysteries, and the parables spoken by Jesus were understood neither by his hearers nor by his dear disciples.¹³

The parable of the house built on a rock

The parable of a house built upon a rock and another upon sand, stated in Matthew, describes and depicts the heart of a believer and that of a hypocrite, as is also stated in the Holy Quran:

“Is he, then, who lays his foundation on duty to God and His good pleasure better, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell?”¹⁴

It was, therefore, stated in the verse that follows:

“It is a promise binding on God in the Torah and the Gospel and the Quran.”¹⁵

In other words, Jesus' parable of the strong house built upon a rock is in reality the parable of the house built on the good deeds of believers, and the house of the Jewish and Christian hypocrites, which stands on a weak foundation, is about to crumble and fall. There were no hypocrites to stand against and oppose Jesus, for he had neither any power nor rule, by the fear of which hypocrites are generally created. But it is a matter of fact that hypocrites from among the Jews and the Christians had cropped up in Madina against the Holy Prophet, and betrayed him just on the brink of war, but the house erected on their simulation and fraud could not stand long.

The parable of the bride, bridegroom and ten virgins

This parable is mentioned in Matthew.¹⁶ The bridegroom is in reality the Most High God, the bride is the *ummah* (the community), and the prophet comes to unite them both, God and man. Monotheists listen to the prophet's voice, and establish their relation with God. And it is for this reason that in the Bible polytheists have often been called harlots and whores. The Holy Quran also confirms it, saying:

“And of everything We have created pairs that you may be mindful. So flee to God. Surely I am a plain warner to you from Him.”¹⁷

In this verse the Holy Prophet Muhammad has been said to be the pairer

12. Matthew, 13 : 34.

14. The Quran, 9 : 109.

16. Matthew, 25 : 1–13.

13. Matthew, 13 : 10–15; Mark, 4 : 10–13; Luke, 8 : 9–10.

15. *Ibid.*, 9 : 111.

17. The Quran, 51 : 49–50.

who unites the people of faith with the Most High God. He is the Messenger who is, on the one side, at one with the Most High God, and on the other, being a perfect man, the helper and saviour of the human race. He is the allegorical bridegroom whose arrival was awaited by the Ten Virgins, i.e., all the nations of the world; for the prophets who had appeared before him were national prophets only, none being the Promised One awaited by all the religions. It was he who taught to all the nations of the world the sublime lesson of the Divine Unity in its most perfect form. The nations gone before had slipped into the error of polytheism, and raised their prophets to the honour and dignity of God and Sons of God.

New patch on old garment, new wine in old bottles

We read in Matthew:

“And no one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made. Neither is new wine put into old wineskins; if it is, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved.”¹⁸

Jesus spoke these parables in reply to a question posed by the disciples of John:

“Why do we and the Pharisees fast, but your disciples do not fast?”¹⁹

The question, in reality, pertained to two kinds of fast ordained by the law of Moses: (1) the obligatory fast, and (2) the fast of repentance, which was kept when one was smitten with some affliction. David, also, kept this fast. Jesus explained in his reply that his disciples did not stand in need of fasting for the reason that the bridegroom was with the marriage party, that is to say, he was still amongst his disciples, and that the disciples of John observed fast for the Baptist had been cast into prison. The other kind of fast is called the obligatory fast. Jesus said that Israel was an old and worn-out garment, and to put a new patch on that old garment would be to waste and destroy both. Likewise, putting new wine in those rotten bottles, the bottles break and the wine runs out, and the bottles perish. However, a new nation would arise, the Sons of Ishmael, at the time when the bridegroom would be separated from his wedding-party, that is to say, the term of his (Jesus') prophethood would come to an end, then they would keep fast. It can easily be appreciated that by means of these parables Jesus had spoken a prophecy about the advent of the Holy Prophet Muhammad and his followers.

18. Matthew, 9 : 16–17.

19. *Ibid.*, 9 : 14.

Parable of the sower

It is written in Matthew:

“And he told them many things in parables, saying: ‘A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they had not much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched; and since they had no root they withered away. Other seeds fell upon thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty ... When any one hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in his heart’ ”.²⁰

Jesus has foretold in this parable that the teaching of Islam and the Holy Prophet’s Divine mission will be successful to the greatest degree, and bear fruit a hundredfold, but the blind and the deaf and the worshippers of the devil from among the Children of Israel will not be blessed with faith, and their having been entangled in the thorns of the world will ruin and despoil their hereafter. The word spoken by the Prophet (Jesus) came true at last, and hundreds of thousands of human beings slaked their thirst for truth, but the Children of Israel got lost and wandered in the wilderness of error and faithlessness.

The parable of weeds among the wheat

Jesus, then, hastened to speak another parable predicting the appearance of hypocrites. Turn to Matthew, 13 : 24–30, and read:

“Another parable he put before them, saying, ‘The kingdom of heaven may be compared to a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. So when the plants came up and bore grain, then the weeds appeared also. And the servants of the householder came and said to him, “Sir, did you not sow good seed in your field? How then has it weeds?” He said to them, “An enemy has done this.” The servants said to him, “Then do you want us to go and gather them?” But he said, “No; lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest; and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.” ’ ”²¹

20. *Ibid.*, 13 : 3–8, 19. Cf. Luke, 8 : 5–15; Mark, 4 : 3–20.

21. Matthew, 13 : 24–30.

This parable contains the news that besides the believers, a group of hypocrites will also crop up. A mention of them has also been made in the Holy Quran, where the signs and symptoms of these hypocrites have been described in detail. These hypocrites met their proper desert, as stated by Jesus in the parable. But the Christian community, in the first place, was very small, and the two or three hypocrites that it had did not meet their end as foretold in the parable. So, this parable, too, speaks of the hypocrites of the early days of Islam and the glorious Companions of the Holy Prophet, i.e., the weeds and the good seeds respectively.

The parable of the mustard seed

“The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field; it is the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.”²²

This parable also speaks a prophecy that Islam and the Holy Prophet, although least in respect of age, will grow greatest among the religions of the world. And it is a hard fact of history that within a short space of time Islam surpassed many a great nation of the world, and prevailed and predominated over them. The original prophecy was of Daniel, 4 : 10–12. Compare the Quran:

“... a parable of a good word as a good tree, whose root is firm and whose branches are high, yielding its fruit in every season by the permission of its Lord.”²³

Like leaven

Jesus then went on to say that the Kingdom of Heaven, i.e., Islam, was like leaven²⁴ which leavened the whole meal, meaning thereby that even though Islam be smaller than any other religion in point of population the effect of its teaching will spread in all the religions and nations of the world.

Like treasure hidden in a field

In Matthew, Jesus spoke another parable, saying:

“The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field.”²⁵

22. *Ibid.*, 13 : 31–32. Cf. Mark, 4 : 30–32; Luke, 13 : 18–19; Daniel, 4 : 10–12.

23. The Quran, 14 : 24–25.

24. Matthew, 13 : 33; Luke, 13 : 20–21.

25. Matthew, 13 : 44.

The exposition of this parable is that the teaching of Islam or the Holy Quran was a hidden treasure²⁶ or a fine pearl,²⁷ which lay concealed in the Revealed Books of all the nations of the world. The Holy Prophet, having confided all the activity and enterprise of his life into the care and trust of God, obtained the Holy Quran and displayed it to the world.

The parable of the labourers

In Matthew, Jesus spoke another parable of the labourers of the vineyard by way of a sign of the Kingdom of Heaven. He said:

“For the kingdom of heaven is like a householder who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the market place; and to them he said, ‘You go into the vineyard too, and whatever is right I will give you.’ So they went. Going out again about the sixth hour and the ninth hour, he did the same. And about the eleventh hour he went out and found others standing; and he said to them, ‘Why do you stand here idle all day?’ They said to him, ‘Because no one has hired us.’ He said to them, ‘You go into the vineyard too.’ And when evening came, the owner of the vineyard said to his steward, ‘Call the labourers and pay them their wages, beginning with the last, up to the first.’ And when those hired about the eleventh hour came, each of them received a denarius. Now when the first came, they thought they would receive more; but each of them also received a denarius. And on receiving it they grumbled at the householder, saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what belongs to you, and go; I choose to give to this last as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?’ So the last will be first, and the first last [AV adds: *for many be called, but few chosen*].”²⁸

It has been stated in this parable that, from the beginning of the world, nations and different religions had been directed to the service of the religion of God, but the workers who came in the later part of the day, on account

26. The Quran, 56 : 77–78.

27. Matthew, 13 : 45.

28. *Ibid.*, 20 : 1–16. The Authorised Version concludes verse 16 with the words “for many be called, but few chosen”, which do not appear in the Codex Vaticanus.

of their excellent work, surpassed all others; for all had been called for the service of the religion of God, but few were chosen.

“And very few of My servants are grateful.”²⁹

Hence the reward for the followers of Islam is indeed very great; and it was this glad tidings which Jesus communicated to the world in this parable.

The parable of the two sons

Jesus said that a man's elder son, after first refusing to carry out his father's bidding, became obedient to him afterwards, but the younger son, who first promised to obey, turned disobedient later on.³⁰ Even a little reflection will show that the reference is to the two sons of Abraham, Ishmael the elder and Isaac the younger; and in the parable, according to the scriptural usage, their offspring are meant, i.e., *bene-Yishma'el* (Banī-Ismā'īl) and *bene-Yisra'el* (Banī-Isrā'īl) respectively. The progeny of the elder son became Muslims after having been in a state of unbelief, but the children of the younger one, in spite of being People of the Book, believed meagrely; accordingly, the unbelievers of Arabia came *en masse* into the fold of Islam, but a major portion of the Jews and the Christians are still rolling in the muck and mire of denial. By harlots, in the parable, are meant idolatrous people who will enter the Kingdom of Heaven before the Jews and the Christians.³¹ What a clear and manifest prophecy it was that came too true in favour of Islam!

The parable of the vineyard

“‘Hear another parable. There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterwards he sent his son to them, saying, “They will respect my son.” But when the tenants saw the son, they said to themselves, “This is the heir; come, let us kill him and have his inheritance.” And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?’ They said to him, ‘He will put those wretches to a

29. The Quran, 34 : 13.

30. Matthew, 21 : 28–32.

31. *Ibid.*, 21 : 31.

miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons.’ ”³²

The original prophecy or parable is in the Psalms of David, and reads thus:

“Thou didst bring a vine out of Egypt; thou didst drive out the nations and plant it. Thou didst clear the ground for it; it took deep root and filled the land. The mountains were covered with its shade ... Why then hast thou broken down its walls ... Turn again, O God of hosts! Look down from heaven, and see; have regard for this vine ... [Let] thy hand be upon the man of thy right hand, the son of man whom thou hast made strong for thyself! Then we will never turn back from thee; give us life, and we will call on thy name!”³³

There is, in this prophetic statement of David, no mention of the Son of God, nor that of his slaughter. But it is stated in clear terms that the vine stands for and signifies the Israelite nation, whom the Lord God had brought out of Egypt, and endowed with power and plenty in the land of Canaan, but in consequence of their transgressions, later on, he caused this vineyard to be ruined and destroyed. David, lamenting for it, besought the Lord God to reanimate and revive that garden of Divine Unity; and the one who was to refresh and reinvigorate it was not the Son of God, but the man of God’s right hand, the Promised Prophet of whom it is said:

“The possessor of strength, established in the presence of the Lord of the Throne.”³⁴

In the words of David: “the son of man whom thou hast made strong.” This vineyard was taken away from the Children of Israel, and given to the Sons of Ishmael, or the Muslim nation. It is written in Isaiah:

“For the vineyard of the Lord of hosts is the house of Israel”;³⁵

and,

“And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; ... I will make it a waste ... ”³⁶

To make this parable more clear, Jesus further said:

32. Matthew, 21 : 33–41. See also Mark, 12 : 1–12; Luke, 20 : 9–19. Cf. Isaiah, 5 : 1–7; Song of Solomon, 8 : 11–12.

33. Psalms, 80 : 8–18.

34. The Quran, 81 : 20.

35. Isaiah, 5 : 7.

36. *Ibid.*, 5 : 5–6.

“... the kingdom of God will be taken away from you and given to a nation producing the fruits of it.”³⁷

A prophecy cannot be clearer than this. Jesus said, addressing the children of Israel: Prophethood will now be taken away from you, and given to the other nation, i.e., the Sons of Ishmael. And the world has seen that it came to pass exactly in accordance with the prophecy. No prophet after Jesus Christ appeared among the children of Israel, who used to have prophets one after another, previously, whereas a Great Prophet made his appearance among the Sons of Ishmael.

The Last Stone of the edifice of prophethood

Immediately after the parable of the vineyard discussed above, the parable of the Stone which the Builders Rejected has been stated with perspicuity in Matthew. Jesus said:

“Have you never read in the scriptures: ‘The very stone which the builders rejected has become the head of the corner; this was the Lord’s doing, and it is marvelous in our eyes’? Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it.”³⁸

The Sons of Ishmael are the stone rejected by the builders, i.e., the religious divines of Israel. There is no denying the fact that prophets did not appear among the Ishmaelites but for one Great Prophet, Muhammad (may peace and the blessings of God be upon him!), who proved to be the last corner-stone of the edifice of prophethood. The Gospel-writers have tried to meddle with this prophecy by giving the name ‘Peter’ (stone) to Simon, but their failure is evident from the statement of Jesus made in this connection:

“But he [Jesus] turned and said to Peter, ‘Get behind me, Satan! You are a hindrance to me ...’”³⁹

37. Matthew, 21 : 43.

38. *Ibid.*, 21 : 42–43. This parable is mentioned also in Psalms, 118 : 22; Isaiah, 28 : 16; Mark, 12 : 10–11; Luke, 20 : 17–18; Acts, 4 : 11; Ephesians, 2 : 20; and 1 Peter, 2 : 6–7. See also Isaiah, 8 : 14 and Daniel, 2 : 44–45. Greek text of the quote from Matthew is below:

οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς·
λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
παρὰ Κυρίου ἐγένετο αὕτη
καὶ ἔστιν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν;
διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ Θεοῦ καὶ
δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

39. Matthew, 16 : 23.

“But he [Peter] began to invoke a curse on himself and to swear, ‘I do not know this man [Jesus] of whom you speak.’ ”⁴⁰

The imaginary rock of the Christian Church — Peter, a fictitious name

The foundation of the Christian Community, it is said, is on a rock or stone, and that rock, according to the Christian belief, is a man named Simon, who was a prominent disciple of Jesus. Paul and he together laid the foundation of the Church at Rome. This Simon is also called Peter in some places, and Cephas in others. The point to be considered is that ‘Simon’ is a Hebrew term which means ‘I have heard’ or ‘I have accepted’. The language spoken by Jesus and his disciples was Aramaic, which resembles Hebrew. But, as reported in Matthew, Jesus said:

“And I tell you, you are Peter, and on this rock I will build my church”.⁴¹

In this way, Simon was given the title of Peter. *Peter* is a Greek term which means ‘stone’ or ‘rock’. Now the question naturally arises: why did Jesus confer upon Simon a title of the Greek language? And if he had spoken something in Aramaic, why was it translated into ‘Cephas’? It is true that ‘Peter’ and ‘Cephas’ are synonymous terms, but a name has never been translated anywhere in the world. Would that we had known what name in reality Jesus had conferred upon him in his own language? The report in Matthew 16 : 18, a mention whereof has been made in the foregoing lines, is a solitary statement which is neither confirmed nor corroborated by any other Gospel, nor does it carry any weight in the light of hard facts. It is written in John:

“And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.”⁴²

In some ancient MSS of John, it is son of “John”, and in others “Jonah”, that is to say, even his father’s name was not known. Neither in this verse, nor in any other Gospel except Matthew, is it mentioned: I will build my church upon Peter. However, instead of Peter he has been called Cephas in this verse and, later on, someone wrote in brackets “which is by interpretation, A stone”, which is not the text of the Gospel, but merely a marginal note.⁴³

40. Mark, 14 : 71. Cf. Matthew, 26 : 74.

41. Matthew, 16 : 18.

42. John, 1 : 42 (Authorised Version). The Revised Standard Version reads: “Jesus looked at him, and said, ‘So you are Simon the son of John? You shall be called Cephas’ (which means Peter).”

43. Called Cephas in: 1 Corinthians, 1 : 12, 3 : 22, 9 : 5, 15 : 5; Galatians, 2 : 9. Thrice denies Christ: Matthew, 26 : 75; Mark, 14 : 72; Luke, 22 : 61; John, 18 : 25–27.

If Simon's title had been 'Peter', it would not have been translated as 'Cephas', but the translators rendered it as 'Peter' in the margin.

Rock of the Church

The above-mentioned text of Matthew is, of course, contradicted by other Gospels and evangelical records, but in support of the contention that Simon was such a highly holy man that Jesus had mentioned that he would build his church on him, or had commanded this to be done, we find no reference in the record. On the other hand, we have, with regard to Simon, the following clear and conclusive statements in the Gospels and other writings:

1. When Simon was afraid to walk on water, and began to sink, Jesus said it was due to the littleness of his faith.⁴⁴
2. Jesus rebuked Peter, saying:
 "Get behind me, Satan! You are a hindrance to me."⁴⁵
3. He denied and cursed Jesus at the last hour.⁴⁶
4. There is in the Greek Church a tradition which resembles what has been stated in John.⁴⁷ The narrator is a disciple of Matthew, by the name of Basilides. The tradition relates that when Peter, being terrified, denied Jesus three times Jesus was, at the moment, passing through the hall under the arrest of the Roman soldiers. Jesus turned toward Peter and said: "Verily, I say unto thee, Peter, thou shalt deny me throughout the coming ages, and never stop until thou shalt be old, and shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldst not."⁴⁸
5. The above-quoted statement is verified and confirmed by the Epistle of Paul to the Galatians,⁴⁹ wherein Paul condemned him as little of faith and a hypocrite. This happened in the year 58 of the Christian era, evidently during the last days of his life.
6. Peter believed in doctrines quite different from those which formed the belief of Paul and the present Catholic Church. Peter, as stated by Paul, gave no freedom from the yoke of the Law. He was himself circumcised and also the leader of the circumcised. Paul, on the other hand, was not of the circumcised. He was a Pharisee and a leader of the Pharisees.⁵⁰

44. Matthew, 14 : 31.

45. *Ibid.*, 16 : 23. Cf. Mark, 8 : 33.

46. Matthew, 26 : 74; Mark, 14 : 71.

47. John, 21 : 18–19.

48. H. P. Blavatsky, *Isis Unveiled*, New York, 1877, vol. 2, p. 125.

49. Galatians, 2 : 11–21.

50. *Ibid.*, 2 : 7.

7. In view of the fact that contradiction of a fundamental nature existed between the beliefs of Paul and Peter, it is hard to believe that they together laid the foundation of the Roman church. Madam Blavatsky, the founder of the Theosophical Society, calls it a great fraud of the Catholic Church, played by them to prove that their sect was trustworthy, true and reliable.⁵¹
8. Paul has frequently written of Peter as Cephas, and expressed his difference of belief with him.⁵²
9. There was yet another biting jeer which Paul flung at Simon:

"Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas?"⁵³

Paul meant to say that he did not marry, but Cephas did. He was, therefore, better than and superior to Cephas.
10. That Peter went to Rome and was martyred there is also wrong and incorrect. In the first place it is impossible that a man who denied and cursed Jesus to his face should show such courage as to pay a visit to Rome where Nero, the cruel king, who burnt Christians alive, and a mention of whose name struck terror into the Christians' hearts, was ruling at that time. Secondly, in the year in which he is said to have gone there, Peter was at Babylon, wherefrom he wrote his first Epistle.

For the reasons enumerated above, Peter's becoming the rock of the Church is a mere fiction. How can a man who was so destitute of faith as to sink in water in the presence of his Holy Teacher, who was given the title of Satan by his Holy Preceptor, who cursed and denied Jesus thrice at the last hour, of whom the Lord had prophesied that he would remain an unbeliever and a hypocrite all through his life, which fact was confirmed and corroborated by the evidence of Paul, who held beliefs counter to the teaching of the Church, and acted accordingly, be said to be the rock or foundation of the Church? The real significance of the prophecy may, however, be read and understood in the light of what follows.

The Book of the Dead

The Book of the Dead is a sacred scripture of ancient Egypt which has been published in symbolical language. That a portion of the teaching of the Torah, the Gospels, the Zend Avesta, the Vedas and the Holy Quran is

51. H. P. Blavatsky, *Isis Unveiled*, New York, 1877, vol. 2, pp. 124–127.

52. 1 Corinthians, 1 : 12.

53. *Ibid.*, 9 : 5.

identical with its teaching is enough argument to prove that it was revealed by God. In *The Sources of Islam*, written by the Rev. W. St. Clair-Tisdall, a Christian missionary to Iran, and translated from Persian into English by Sir William Muir, the author has tried to show that a portion of the Quranic teaching is found in the Book of the Dead. But he forgot to write that a considerable part of what Jesus spoke to the children of Israel was also derived from the Book of the Dead. But here we need not enter into this discussion. It is, however, a matter of fact, as we have shown many a time in this book, that it was a passionate habit of Matthew, the Gospel-writer, to try to foist upon Jesus all the well-known prophecies which he came across in ancient scriptures, and which had gained currency before the advent of Jesus.

A prophecy, 'The Book of the Unification of all the Religions of the World', was found in the Book of the Dead. It dates back 4,500 years before the birth of Jesus. In chapter 17 of this Book there is a pictorial illustration consisting of three letters, *P*, *T*, and *R*, which the learned scholars of Egyptian antiquity have deciphered, after long investigation and research, to mean *a clear light*. In the Egyptian pictures, *P* stands for a skylight which admits light from above and illumines the room, *T* means tongue, and *R* represents the shape of the mouth, so that all the three letters put together mean *a clear light*. In this Book it has been understood to refer to a prophecy relating to the advent of a man who will explain and expound the hidden secrets of all the religions, and he is the same man whom the Prophets Isaiah and Jeremiah have called the 'Rock of the Unification' of all the religions and nations of the world. *Peter*, it is true, means 'a stone', and *fiṭr* also means to disclose. This prophecy of the Book of the Dead, in reality, relates to a man who, on account of the fact that he will verify the truth of all the religions of the world and throw light on the darkness of their errors, will be the common rock whereon will be established the unity and peace of all the religions of the world. This subject has, therefore, been dealt with and discussed in detail in the Quranic chapter entitled *Mary*, which contains the final and conclusive argument against the Christian doctrines. Matthew has tried to foist this prophecy of the Book of the Dead upon Simon, a disciple of Jesus, but he has, after a few verses, also recorded inadvertently a saying of Jesus:

"But he [Jesus] turned and said to Peter, 'Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men.' " 54

From a consideration of this verse, the following conclusions emerge with convincing force:

54. Matthew, 16 : 23. Cf. Mark, 8 : 33.

1. To call him the Rock of the Church, whom the Lord has given the title of Satan, has a subtle and deep implication.
2. Peter or Simon is a stumbling stone, or a hindrance to Jesus, i.e., he will corrupt and contaminate the religion of Jesus.
3. Jesus did not come to proclaim and preach the greatness of Peter. The existence of Peter, on the other hand, is an obstacle in the way of the mission for which Jesus came.
4. Cast away this obstacle from the way, i.e., brush aside the Church which is said to have been founded on Peter.
5. Peter and the Church dedicated to him are the inventions of men, and not the things that be of God.
6. Jesus is to communicate the Word of God, and induce belief in it.

It appears that the statement of Matthew and Mark in respect of Simon (that he is Satan) was made under the influence of the Holy Spirit, otherwise there could be no reason why a man who was, only a short while ago, blessed and extolled and entrusted with the keys of heaven and hell, and invested with full power over fate and destiny, should be, in the same breath, damned and cursed in such bitter terms: "Get behind me, Satan! You are a hindrance to me." Is it possible, even thinkable, that the Lord should confer his blessings on Satan, and place heaven and hell, and the destiny of the world in his power? Such a glaring contradiction and inconsistency can be explained in no other way but to admit that the prophecy does not relate to Simon, and the person spoken of therein is someone else. Since Matthew had the nerve to ascribe this prophecy to Simon, the Holy Spirit had it contradicted and denied by his own pen, and Mark upheld this denial in two ways, namely, by discrediting the report containing Jesus' words of praise for Peter, and corroborating Jesus' curse uttered on Peter.

The Holy Prophet's *Kalima* on Peter's chair

After the Lord's severe imprecation on Peter, one thing becomes self-evident: that he is not worthy of this high rank and chair, nor can he be the preacher of the true teaching of Jesus, or the rock of his Church. It is indeed a very high office to be the rock of unity of all the religions of the world; even the lesser claim, that the foundation of the Church of Rome is on Simon or Peter, is wrong and incorrect, for he never went to Rome, nor was martyred there. It was the ingeniousness of the Catholic priests that in order to gain the confidence of the people they concocted and spread such stories. But the Most High God disclosed and displayed, even within the Church of Rome, a clear sign of the truthfulness of the Holy Prophet Muhammad. Two chairs, as the report goes, used to be in the Church, and one of them, called Peter's

chair, was ever kept empty. In 1795 C.E., when Rome was conquered by the army of Napoleon Bonaparte, and Peter's chair was carefully examined, it was discovered that the Islamic formula of faith, "There is no god but Allah, Muhammad is the Messenger of God", had been inscribed on it in Arabic characters. To quote the actual words of history:

"But in 1795, when Bonaparte's troops occupied Rome, the chair was again examined. This time there was found the Mahometan confession of faith, in Arabic letters: 'There is no Deity but Allah, and Mahomet is his Apostle.' (See appendix to 'Ancient Symbol-Worship,' by H. M. Westropp and C. Staniland Wake.)"⁵⁵

The Prince's marriage

In Matthew, Jesus has spoken another prophecy in the form of a parable which may be stated as follows: the Kingdom of Heaven is likened to a certain king who gave a marriage feast for his son. Those bidden to the marriage feast did not attend, spitefully. The king then commanded his servants, "Go therefore to the thoroughfares, and invite to the marriage feast as many as you find." The wedding was furnished with guests. But there was a man who had not on a wedding garment. The king was wroth and cast him into the outer darkness where there was weeping and gnashing of teeth.⁵⁶

The prince in this parable is the Holy Prophet Muhammad, and the invitees are the People of the Book, whose sacred scriptures contain the prophecies about the Holy Prophet's advent. But these people did not attend the function out of ill-will and spite. The common people, however, that is, the idolaters of Arabia, accepted the invitation, and the man who had not on a wedding garment represents, in reality, the hypocrites who were, in accordance with the Quranic verdict "the hypocrites are surely in the lowest depths of fire",⁵⁷ cast into the dark pit of pain and torture; and those possessing true knowledge of the Revealed Books entered into and joined this Kingdom in large numbers.

The parable of the fig tree

"From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see all these things, you know that he is near, at the

55. H. P. Blavatsky, *Isis Unveiled*, vol. 2, p. 25, footnote. *Ancient Symbol Worship* by H. M. Westropp and C. S. Wake, with Appendix by Alexander Wilder, second edition, first published New York, 1875, reprinted by the Curzon Press, London, 1972. The reference cited here appears in the Appendix in a footnote on page 97.

56. Matthew, 22 : 2-14.

57. The Quran, 4 : 145.

very gates. Truly, I say to you, this generation will not pass away till all these things take place. Heaven and earth will pass away, but my words will not pass away. But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.”⁵⁸

The fig tree had withered away in the time of Jesus, and he could not make it bloom and bear fruit.⁵⁹ The significance of the prophecy, therefore, is that the season will change again and the fig tree will put forth leaves anew, then know that he is near, even at the door; and that heaven and earth may pass away but his (Jesus’) words shall surely be fulfilled; and that of that day and that hour none knows, neither the angels of heaven nor the Son, but the Father. It would take a thousand years for the generation to pass away, but he will come before that time (i.e., 600 years after).

The parable of the wise servant

Jesus, in this parable, has likened the religious divines (*ulama*) who believed in him, to the wise and faithful servant of the house. Since the day and hour of the arrival of the lord of the house are not known to anyone, it is, therefore, the duty of the watchmen, i.e., the religious divines, ever to remain ready and awake, providing the people with meat and food (spiritual sustenance) in due season. The *ulama* (divines) who will remain honest, and corrupt not the prophecies spoken by Jesus, will get a goodly reward from the Lord, but those who fail in their duty he will cut asunder and punish.⁶⁰ As Jesus himself declared about such felonious divines:

“On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, ‘I never knew you; depart from me, you evildoers.’ ”⁶¹

The parable of the ten virgins

“Then the kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. For when the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all slumbered and slept. But at midnight there was a cry, ‘Behold, the bridegroom! Come out to meet him.’ ”⁶²

58. Matthew, 24 : 32–36.

59. *Ibid.*, 21 : 19; Mark, 11 : 20–22.

60. Matthew, 24 : 45–51.

61. *Ibid.*, 7 : 22–23.

62. *Ibid.*, 25 : 1–6.

The wise virgins trimmed their lamps and put more oil in them. Those with lighted lamps went in with the bridegroom, but the foolish ones remained outside in the dark.⁶³ In this parable the five wise virgins who keep their lamps lighted, and also have ample oil with them, are those People of the Book who will not suffer the light of their intellect and reason to be put out and extinguished by prejudice or ignorance, and they recognize the bridegroom, i.e., the Holy Prophet, and enter with him in the community of believers. But the foolish People of the Book, who had been apprised previously of the bridegroom, and pre-warned to be on the alert and ready, lost their enlightenment on account of their bias and prejudice, and did not enter along with the bridegroom into the fold of the believers.

The wise and the foolish servants

In Matthew, Jesus has spoken another parable of the wise and the foolish servants. It may briefly be stated as under: a man gave into the charge of his three servants five, two and one talents respectively and went to a far-off country. When he came back after a long time he found that the servant with five talents had earned five more, and the one who had been given two talents had also gained two more, but the third had buried his one talent in the earth. The master was pleased with the first two, and rewarded them handsomely, but he cursed the third unprofitable servant, and cast him into the outer darkness, where there shall be weeping and gnashing of teeth.⁶⁴

It appears from this parable that there will be among the followers of Jesus such honest and noble souls also, who, deriving benefit from these prophecies, will make good progress in their faith and belief, but the foolish ones will be in loss on account of their concealment of the prophecies, and suffer perdition and punishment.

Comparison of the Gospel and Quranic parables

The parables of Jesus have a distinct quality, that he speaks a pair of parables on one and the same subject. But the Gospel-reporters break these pairs sometimes, by wedging in a new subject, which makes the parable that follows irrelevant and inconsistent. The parables above of the watchman, the wise and foolish virgins and the servants in reality deal with one subject, namely that the People of the Book treat the prophecies with indifference, even dishonesty. The watchman, the wise and the foolish virgins and the servants are the religious divines of the Christian faith who deal dishonestly with the trust of God (the prophecies) confided into their care. The Holy Quran has expressed the subject-matter of these three prophecies in one short but vigorous verse:

63. *Ibid.*, 25 : 7–13.

64. Matthew, 25 : 14–30.

“And among the People of the Book there is he who, if you entrust him with a heap of wealth, would pay it back to you; and among them is he who, if you entrust him with a coin, would not pay it back to you unless you kept on demanding it.”⁶⁵

This verse of the Holy Quran and these three parables of the Gospels speak of the attitude and practice of the People of the Book with regard to the prophecies about the Holy Prophet Muhammad. The People of the Book, it has been said, are of two kinds: (1) honest and trustful, those who believe; (2) dishonest and perfidious, those who believe not. To be appointed guardian and trustee is indeed a great honour, and the Most High God bestowed this high honour upon the People of the Book by making them guardian over His prophecies. By trusteeship over a “heap of wealth” and a “coin” is meant trusteeship over the many and the few, but the trusteeship over the heap of wealth is the greater honour. The verse states that some of them are honest and trustworthy to a high degree, and some are dishonest and deceitful to the uttermost point. Among them there are those who, if you entrust them with millions, would return them to you safely, but there are such perfidious persons also who, if you commit even a few copper coins into their hands, would never return the same to you. The verse, therefore, directs that you should not, in that case, give up your demand for the trust disappointedly, but you should always press forward peremptorily your claims to ponder over the prophecies about the Holy Prophet Muhammad found in the scriptures of the People of the Book, whether they be great or small. In the Gospel tradition, the lord’s giving of five coins into the trust of one servant, two to the second, and one to the third, and then weaving a long web about it, is obviously a useless tale. The Holy Quran has expressed beautifully the real significance of it in one verse only. In the above-mentioned verse the Holy Quran has stated another thing:

“... because they (People of the Book) say there is no blame on us in the matter of the unlearned people”⁶⁶ —

that is to say, since the Muslims have no knowledge of these prophecies about the Holy Prophet, the non-payment of this trust does not constitute any sin. But what Jesus has said about it should also be read carefully.

Blasphemy against the Holy Spirit shall not be forgiven

It is in Matthew:

“And whoever says a word against the Son of man will be forgiven;

65. The Quran, 3 : 75.

66. *Loc. cit.*

but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.”⁶⁷

And Mark says:

“Truly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin.”⁶⁸

It is written in Luke:

“And every one who speaks a word against the Son of man will be forgiven; but he who blasphemes against the Holy Spirit will not be forgiven.”⁶⁹

In these verses, although the significance of Matthew and Luke is different from that of Mark, yet by the term ‘Son of man’ is meant Jesus. The meaning is, therefore, quite clear, that rejection against Jesus Christ will be forgiven, for his advent was merely an advent of patience and humility, but the Holy Prophet Muhammad had to take up sword against sword, and the rejection against him was at last brought to its fall. Blasphemy against the Spirit of Truth shall never be forgiven.

The religion of rapid growth

Jesus said:

“The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. The earth produces of itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come.”⁷⁰

This parable, which contains a mention of the prophethood of the Holy Prophet Muhammad and the triumph of Islam, is reported by Mark alone. The Holy Quran, adducing this parable in different ways, has arrived at and deduced a number of important results which are said to be an argument from Nature on the truthfulness of Islam. Man has been given the seed of faith. The believer waters it with his good deeds, and leaves the results in the

67. Matthew, 12 : 32.

68. Mark, 3 : 28–29.

69. Luke, 12 : 10. The word used in these three quotations is *Pneuma* (‘Spirit’), and not *Logos* (‘Holy Ghost’).

70. Mark, 4 : 26–29.

hands of God Who gives him the reward of his labour and perfect reliance, in this world as well as in the Hereafter, in the form of Paradise and sweet fruits. Man sleeps and rises night and day, but Nature protects and fertilizes his seed every moment. The triumph of the Holy Prophet and the spread of Islam came to be established in the same way. It was a tiny seed which grew up in the teeth of the people's opposition, and bore fruit, by the power of God, in the lifetime of the Holy Prophet.

The light put on a candlestick

In Mark, Matthew and Luke, Jesus spoke the parable of the candlestick:

"And he [Jesus] said to them, 'Is a lamp brought in to be put under a bushel, or under a bed, and not on a stand? For there is nothing hid, except to be made manifest; nor is anything secret, except to come to light.'"⁷¹

"Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house."⁷²

"No one after lighting a lamp covers it with a vessel, or puts it under a bed, but puts it on a stand, that those who enter may see the light."⁷³

There is a discrepancy in the language of the three Gospels. The true parable is stated in the Quranic verse, "A likeness of His light is as a pillar on which is a lamp", etc.,⁷⁴ in which "lamp" stands for and denotes *the light of guidance* as stated elsewhere:

"Indeed there has come to you from Allah a Light and a clear Book."⁷⁵

This light had been set on the candlestick of the Holy Prophet's heart, which is by nature free and pure from every kind of ill-will and malice, and from there its light is being disseminated in every direction. Jesus, according to the Gospel record, enjoined upon his disciples over and over again, for fear of the government and people of his time, to conceal his message. It is written in Matthew:

"And Jesus said to him, See that you say nothing to any one";⁷⁶

"And Jesus sternly charged them, 'See that no one knows it.'"⁷⁷

71. *Ibid.*, 4 : 21-22.

73. Luke, 8 : 16. Cf. *ibid.*, 11 : 33.

75. *Ibid.*, 5 : 15.

77. *Ibid.*, 9 : 30.

72. Matthew, 5 : 15.

74. The Quran, 24 : 35.

76. Matthew, 8 : 4.

“[Jesus] ordered them not to make him known.”⁷⁸

A bright cloud appeared in the sky and a voice came out of the cloud, saying: “This is my beloved Son”, but Jesus charged his disciples:

“Tell no one the vision, until the Son of man is raised from the dead.”⁷⁹

“Then he strictly charged the disciples to tell no one that he was the Christ.”⁸⁰

Also refer to the last verse of John, concluding the reports on the life-events of Jesus, which reads thus:

“But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.”⁸¹

But the Holy Prophet Muhammad not only had the whole Quran from beginning to end committed to writing, but also had it committed to memory by hundreds of his followers, and there was nothing kept secret or concealed. He even stressed upon his followers to communicate and convey to the world at large the details of his deeds and actions. The Holy Prophet is, therefore, the light of guidance which was set upon the candlestick, and which not only enlightens itself, but also sheds and showers light all around, and covers up and conceals nothing. This sign of the Holy Prophet has also been stated by Buddha, that *he shall hide and conceal nothing, nor keep it closed in the palm of his hand*.

He shall come suddenly

It is written in Mark, Luke and Matthew that the Promised One will come, a long time after Jesus, from a far journey, all of a sudden:

1. “Take heed, watch; for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to be on the watch. Watch therefore — for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or in the morning — lest he come suddenly and find you asleep. And what I say to you I say to all: Watch.”⁸²

78. *Ibid.*, 12 : 16.

79. *Ibid.*, 17 : 9.

80. *Ibid.*, 16 : 20. See also Mark 3 : 12, 5 : 43, 8 : 30, 9 : 9; Luke 5 : 14, 9 : 21.

81. John, 21 : 25.

82. Mark, 13 : 33–37.

2. "But know this, that if the householder had known in what part of the night the thief was coming, he would have watched and would not have let his house be broken into. Therefore you also must be ready; for the Son of man is coming at an hour you do not expect."⁸³
3. "For you yourselves know well that the day of the Lord will come like a thief in the night ... But you are not in darkness, brethren, for that day to surprise you like a thief."⁸⁴
4. "If you will not awake, I will come like a thief, and you will not know at what hour I will come upon you."⁸⁵
5. "Lo, I am coming like a thief! Blessed is he who is awake, keeping his garments that he may not go naked and be seen exposed!"⁸⁶

The term 'thief' has been used in the sacred scriptures for the three kinds of people:

1. one who commits theft or larceny;
2. those persons who will conceal the words of Jesus, or impose upon them garbled versions of their own;
3. the Promised One who will come all of a sudden.

Leaving the first meaning aside, we proceed to consider the other two. Jesus uttered a strong warning to his followers that they should be alert and watch their houses carefully, as there would be those among them who would commit theft of the prophecies of the sacred scriptures and misconstrue and misinterpret them, and that they should not be unmindful of these robbers, lest the Promised One should come suddenly, and they might not be able to recognize him, and be deprived of the Kingdom of Heaven in this way, for he would come in such an hour of which they had neither any knowledge nor thought. Jesus emphasized that they should take all possible care of the garments of piety and fear of God, knowledge and wisdom, conferred upon them lest they should have to walk naked, and the world should see their shame, saying that those were the people who cared not for the explicit command of Jesus, nor for the clear prophecies, neither for the manifest signs of the Promised One, so that at the break of day, when the cock crowed, the bright, shining star appeared in the sky of the world, but they slumbered unconcernedly, and remained indifferent and apathetic towards

83. Matthew, 24 : 43–44.

84. 1 Thessalonians, 5 : 2–4.

85. Revelation, 3 : 3.

86. *Ibid.*, 16 : 15.

him, and the devil came in such an hour, and stole away their knowledge and wisdom. In the chapter *Al-Tāriq* the Holy Quran has made a reference to this prophecy of Jesus:

“By the heaven and the Comer by night! And what will make you know what the Comer by night is? The star of piercing brightness. There is not a soul but over it is a keeper.”⁸⁷

The “keeper” is to prepare the record as to whether one derives benefit from the bright star or sleeps in apathy and indifference. Jesus impressed upon his followers with all the power at his command that they should take heed, watch, and be vigilant, for the Promised One would come all of a sudden from a far-off journey, and that everyone should guard the light of his intellect against the Devil’s inroad, that he might be able to recognize the Promised One.

The blind leaders

In respect of the Christian scholars and divines, infected with religious bias and prejudice, Jesus cautioned his followers over and over again that they would be the thieves and robbers of the Revealed Books, and spread wrong doctrines and tainted ideas about him. With regard to the Promised One, Jesus said in clear and unmistakable terms that he knew nothing about the day of his coming, except that he would come after a long interval of time, from a remote distance, all of a sudden in the dark of the night. If it had been the Second Coming of Jesus himself that was meant here, and if Jesus had been the Divine Being also, how could he have said:

“But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father.”⁸⁸

Moreover, only that man comes a second time, whose work and mission had remained unfinished and incomplete during the first visit. Jesus came, and the Old Testament, according to the Christian doctrine, was abrogated, and the New Testament, which they say teaches that in order to get salvation belief should be reposed in the vicarious sacrifice of Jesus upon the Cross, came into force. If Jesus were to come again, will another covenant, the Third Testament, be made with the human race? For, just as the first Testament became lifeless and decayed, the Second Testament, too, has lost its vigour and usefulness. The power and predominance of the deniers of Jesus and atheists is rapidly on the increase in the West; and to say nothing of God the Son, they have thrown out of their belief even God the Father. Has not, we put it to our Christian friends, an imperative need for the Third Testament

87. The Quran, 86 : 1–4.

88. Mark, 13 : 32.

arisen even now? People of independent thinking are bewildered and dazed by these puzzles of the Christian preachers, but incline your ears just to listen to a parable spoken by Jesus:

“He also told them a parable: Can a blind man lead a blind man? Will they not both fall into a pit?”⁸⁹

And the verse preceeding this verse, is:

“He answered, Every plant which my heavenly Father has not planted will be rooted up.”⁹⁰

From this it is obviously clear that Divine help and guidance is absolutely necessary for the achievement of triumph and success; how can, therefore, a blind man who has not been endowed with heavenly light and guidance, lead other people? Christianity cannot remedy and cure the ills of the West and present-day world. The Holy Quran, therefore, said of the Holy Prophet:

“Say: This is my way; I call to God with certain knowledge — I and those who follow me. And glory be to God (i.e., Who is pure, and free from sons and daughters and partners) and I am not of the polytheists.”⁹¹

The Christians and the current Gospels are, at present, leading the world astray into polytheism, which is another name for darkness, ignorance and blindness, but the Holy Prophet and his followers are inviting the whole world to the Unity of the Godhead; and it is, of a truth, the right path that leads to God.

He who blamed not others

Jesus said:

“Why do you see the speck [AV: *mote*] that is in your brother’s eye, but do not notice the log [AV: *beam*] that is in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.”⁹²

This parable taught the sublime lesson that a man could not arrive at and achieve truth merely by picking up holes in another’s garment, and shutting his eyes to his own. A big log in one’s own eye is not seen, but the small

89. Luke, 6 : 39. Cf. Matthew, 15 : 14.

90. Matthew, 15 : 13.

91. The Quran, 12 : 108.

92. Matthew, 7 : 3–5. Cf. Luke, 6 : 41–42.

speck, or particle of dust, in another's eye is pointed out and perceived. Jesus had uttered this precautionary warning to his followers for the reason foreseen by him that the Christians would rail at and revile unnecessarily not only Islam and the Holy Prophet of Islam, but also all the other holy prophets of God, alleging false and malicious charges against them, although this deed, the slander of the prophets, is in itself a heinous sin. These people see not their own Gospels and their own self-cooked principles, but cavil and carp at their brothers, the Sons of Ishmael, alleging false accusations against them, although they had been taught, in the quest after the Spirit of Truth:

“... condemn not, and you will not be condemned ...”⁹³

The Holy Prophet is the fruit of a good tree

It has very rightly been said in Matthew and Luke:

“So every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire.”⁹⁴

The Children of Israel and the Sons of Ishmael are both the two branches of Abraham, and Abraham was admittedly a good tree who had been given by the Most High God the happy promise of a good progeny.⁹⁵ And about the Sons of Ishmael the angel of God had specifically given the glad tidings to Hagar.⁹⁶ Hence, the Promised Progeny of Abraham, the heir of the country of Egypt, cannot be an evil fruit.

Which of the two debtors did God forgive most?

This parable, which is narrated both by Matthew and Luke, suffers from different accounts. Since Luke's statement is precise and clear, a short summary thereof is given below: There was a certain creditor who had two debtors. The one owed more than the other. Since they had nothing to pay, he frankly forgave them both. Which of them will love him most? Simon answered: “The one, I suppose, to whom he forgave more.” Jesus said: “You have judged rightly.”⁹⁷ In this parable, the creditor is God, the smaller debtor represents the Jews and the Christians, and the bigger represents the polytheists, the people of Arabia. The Most High God will shower more mercy and grace upon the bigger transgressor, on account of which they will

93. Luke, 6 : 37.

94. Matthew, 7 : 17–19. Cf. Luke, 6 : 43.

95. Genesis, 15 : 5, 18, 17 : 4–8; Psalms, 105 : 42.

96. Genesis, 16 : 10–11.

97. Luke, 7 : 41–43; Matthew, 18 : 23–35.

also love God in a greater measure, as has been said of them in the Holy Quran:

“And those who believe are stronger in their love for God”⁹⁸

— i.e., the love and devotion which the Companions had for the Most High God and His Messenger, has no parallel in the history of the world. Commentators of the Gospels have taken this sinner to mean Mary Magdalene who anointed Jesus’ head with perfumed oil and wiped his feet with the hair of her head, but the parable cannot be for the sake of one individual woman. The name of the woman, too, has not been mentioned in the parable, directly or indirectly. In Matthew also her name has not been mentioned.

Who is my neighbour?

In a parable recorded in Luke, Jesus has spoken a magnificent prophecy about the Holy Prophet Muhammad. This parable has been narrated by Luke only, and its mention has not been made in any other Gospel. But Truth is not restricted and confined to any one Gospel, nor have all the sayings of Jesus been recorded and preserved in any one Gospel. Hard facts, however, exist in support of this important parable. We, therefore, launch upon its discussion. “Who is my neighbour?”, a certain man enquired of Jesus. In common parlance, he is said to be ‘neighbour’ who lives in a house adjacent to our own, or at least in the same street, but in the language of prophecy and sacred scripture, the country contiguous to our own is called our neighbourhood, and her people our neighbours. The peninsula of Arabia is the country lying adjacently to the country of Israel or Syria, and the Sons of Ishmael are, therefore, the neighbours of the Children of Israel. Both are under the obligation of neighbourly rights to each other. Jesus, in answer to the question “Who is my neighbour?”, spoke this parable:

“A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him.”⁹⁹

This man, in reality, who showed mercy on him, is his neighbour.

98. The Quran, 2 : 165.

99. Luke, 10 : 30–34.

The term which the commentators of the Gospel have written as *Yariha* (Jericho) is in its true Hebrew form *Yeriho*, which has been used for a city eleven times in the Old Testament and twice in the New Testament. The commentators, however, differ with regard to the location of this city; four different cities, therefore, have been said to be *Jericho*. There is a common idea that *Jericho* means *the moon*. It has, therefore, been supposed that worship of the moon might have been practised here. Some have written *Yariha* instead of *Jericho*; and they are of the opinion that it might have been the place of flowers and fragrance. But this idea has not been verified and confirmed. It is written in the *Encyclopaedia Biblica*:

“There is reason, however, to suspect that the true meaning of Jericho is neither ‘fragrant city’ nor ‘moon city’.”¹⁰⁰

It is a corrupted form of ‘*ir ha-temarim*’ which means a city of date-palms. In parables, by a certain place is meant a place adorned with such qualities. *Jericho*, therefore, is not the proper name of a city in the first place, and ‘*ir ha-temarim*’ means the city of date-palms, or Madina. The heavenly communication which the Holy Prophet had received, prior to his Emigration, also stated that he would emigrate to a place overgrown with date-palms. The significance of this parable can now easily be understood. The religion of the Jews and the Christians set out from Jerusalem. In the way it fell into the hands of thieves and robbers, and was wounded. The priests, whose imperative duty it was to take care of it, passed by it indifferently. The followers of Jesus (who was a Levite by virtue of his mother Mary’s priestly rank) also did not attend upon their wounded religion; rather they expressed their repugnance for the religion of Abraham and Moses. Last of all, a traveller, a Protector of the Law, passed that way, who bound up the wounds of that half-dead religion, and attended upon and served it with his life and property. This man is the Protector of the Religion of Abraham, the real neighbour of Israel, their well-wisher, and the Guardian of the true faith. It is clear that the Holy Prophet Muhammad is the man who conferred again on the Religion of Abraham robust healthfulness and healing, and preserved it in the Holy Quran for all time to come.

The One who came at midnight after Jesus

In Luke, Jesus, speaking the parable of the friend who came at midnight, has expounded its moral in these words:

“And I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you ... how much more will the heavenly Father give the Holy Spirit to those who ask him!”¹⁰¹

100. Art. ‘Jericho’: *I. Meaning of Name*.

101. Luke, 11:9–13.

Jesus came into the world, and went away after fulfilling his mission, and left behind a community, but it is not enough. Jesus said that they should seek after another Holy Spirit which was to come at midnight¹⁰² when darkness would prevail again upon this earth, and should pray to the heavenly Father to send that Spirit.

The parable of a foolish rich man

Jesus spoke the parable of the Foolish Rich Man in Luke: the wealth of a rich man increased so plentifully that he had no room left where to keep it. He said he would build a bigger mansion for it:

“... And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.’ But God said to him, ‘Fool! This night your soul is required of you; and the things you have prepared, whose will they be?’ So is he who lays up treasure for himself, and is not rich toward God.”¹⁰³

The making of beautiful houses and gardens for the enjoyment of worldly pleasure and comfort, and setting apart nothing for the sake of God, is a sign which points to the rapidly-increasing wealth of the Christian nations and their life of worldly enjoyment and pleasure. That is to say, there are, on the one side, nations so much obsessed with the acquirement of material comfort that their hearts are wholly indifferent towards God, and on the other side are people who call upon and invoke God day and night, and earn wealth only to be spent in His way. The Holy Quran has called it the parable of Christianity and Islam, or that of an unbeliever and believer, and put in the mouth of Christianity:

“I have greater wealth than you, and am mightier in followers.”¹⁰⁴

For a full statement of this parable, reference may be made to the 18th chapter of the Quran, *Al-Kahf*.¹⁰⁵ To measure a nation or religion with the yardstick of worldly pelf and possessions and to detest and deride others who have got a smaller share of these things is repugnant to the teaching of Jesus. He said:

“And Jesus said to him, ‘Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head.’ ”¹⁰⁶

A fox’s cunningness and craft is proverbial in the sacred scriptures. Therefore, if one should make buildings and gardens by the employment of

102. That is, 500 years after Jesus. Full night signifies one thousand years; midnight, therefore, is 500 years.

103. Luke, 12 : 19–21.

104. The Quran, 18 : 34.

105. *Ibid.*, 18 : 32–46.

106. Luke, 9 : 58.

cunning and deceit, it will not constitute an argument upon his real and true respect and greatness in the eyes of God. And this piece of valuable advice Jesus had very wisely given to his followers, that they may not, in the acceptance of Islam, offer the fact of the poverty of Muslims as an excuse.

The foolish scientist

After the parable of the Foolish Rich Man, Jesus set forth in Luke the parable of the Foolish Scientist. He said:

“When you see a cloud rising in the west, you say at once, ‘A shower is coming’; and so it happens. And when you see the south wind blowing, you say, ‘There will be scorching heat’; and it happens. You hypocrites! You know how to interpret the appearance of earth and sky; but why do you not know how to interpret the present time?”¹⁰⁷

The Foolish Scientist of the world can make weather forecasts by watching the direction and speed of the winds, and reading the signs of the time, but he does not recognize the time of a Messenger’s advent by observing the direction and speed of the nation’s social and moral actions. If, in the first parable, the inordinate pride and conceit of the foolish rich man has been deplored, in the second parable Jesus has lamented the indifference, apathy and ignorance of the stupid scientist. And both these parables are applicable to and suit the capitalists and religious divines of the present age, who do not ponder over the truthfulness of Islam and the Holy Prophet and the great fact of his coming at a time when the need of the world stood at its highest. Jesus came into the world and went away, but his strict injunction can be of any use to the coming generations and the Christians only if they realize the exigency of the time, and recognize the Prophet of the age.

The parable of the fig tree

It is written in Luke:

“And he told this parable: A man had a fig tree planted in his vineyard; and he came seeking fruit on it and found none. And he said to the vinedresser, ‘Lo, these three years I have come seeking fruit on this fig tree, and I find none. Cut it down; why should it use up the ground?’ And he answered him, ‘Let it alone, sir, this year also, till I dig about it and put on manure. And if it bears fruit next year, well and good; but if not, you can cut it down.’”¹⁰⁸

In this parable Jesus very explicitly likened the religion of Israel of that time to a fruitless and barren tree, which deserved to be pulled out root and

107. *Ibid.*, 12 : 54–56.

108. *Ibid.*, 13 : 6–9.

branch. The advent of Jesus, however, gave it a little more lease of life. But he, too, could not satisfy his hunger by eating its fruit, and cursed it, and the tree withered away. It is written in Matthew:

“...[Jesus] was hungry. And seeing a fig tree by the wayside he went to it, and found nothing on it but leaves only. And he said to it, ‘May no fruit ever come from you again!’ And the fig tree withered at once.”¹⁰⁹

The fruitlessness and sterility of the religion of Israel was an argument to announce that no prophet would appear among them thence forward, and the Holy Spirit, after the curse of Jesus, descended upon the Sons of Ishmael, instead of the Children of Israel, and the religion of Abraham became the green fig tree again, and bore fruit in abundance.

“Every one who exalts himself will be humbled”¹¹⁰

The sum and substance of what has been stated in Luke is that a man swelled with pride and self-esteem at last suffers dishonour and disgrace, but the one who is humble and meek is exalted in respect and rank.¹¹¹ The Christians, believing Jesus to be the Son of God, and being in him, became the victims of a superiority complex. They separated themselves from the rest of humanity, and began to think that they were also the Sons of the Most High. This vainglorious vaunt of the Christians was, in fact, their claim to superiority over all other nations of the world. But the Holy Prophet and the Muslims, calling themselves the servants of God, have had their rank exalted in the sight of the Most High:

“For every one who exalts himself will be humbled, and he who humbles himself will be exalted.”¹¹²

Moreover the Children of Israel, calling themselves great and glorious, claimed false superiority over the Sons of Ishmael, but the Sons of Ishmael did not prefer any such claim. It was, therefore, essentially necessary that *he who humbles himself will be exalted*.

Who will triumph in the fight between truth and falsehood?

In Luke, Jesus set forth another parable saying:

“For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Other-

109. Matthew, 21 : 18–19.

110. Luke, 14 : 11.

111. *Ibid.*, 14 : 7–11.

112. *Ibid.*, 14 : 11.

wise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him".¹¹³

Tower-building is in reality the foundation of nation-building. Much hard work and strong material are required for the strength and stability of the national building. Whether or not there is, in Christianity, material necessary for the real advancement of a nation; or a nation, until it takes leave of the basic beliefs and doctrines of Christianity, cannot get to and reach the lofty tower of progress and advancement, it is but obvious that the doctrines of Trinity, Atonement and the deification of a mortal man are repugnant to knowledge and intellect. In Europe, rationalists have themselves torn these doctrines into shreds. It is only the Religion of Prophet Muhammad that can build real and true nationalism on knowledge, wisdom and a spiritual foundation. Was this teaching of the Gospel that "if any one strikes you on the right cheek, turn to him the other also",¹¹⁴ relied and acted upon, during the World Wars, to save your own existence? Or was the course of action regulated according to the Quranic principles:

"And there is life for you in retaliation, O men of understanding",¹¹⁵

"And fight in the way of God against those who fight against you, but be not aggressive."¹¹⁶

In wars, the teaching of Jesus remains shut up and closed in the pages of the Gospels, and action has to be taken according to the teaching of the Holy Quran. And it was for this reason that Jesus has invited Christian thinkers to ponder over whether their religion has the necessary material for nation-building or not. Why, in the matter of divorce, have the Christian governments, at last, acted in deliberate defiance of the Gospel teaching? Why have they deposited their treasure in the banks of this earth, when it is strictly forbidden by the Gospel? Is there any sense in the belief that it is not wine and bread that they eat in the Holy Communion, but the flesh and blood of Jesus?

Jesus has said in this parable that it is vitally necessary for every king that he should, before taking to the field of war, carefully weigh and judge his power and that of his enemy. It is, therefore, essential for the Christian thinkers that they should, in the war between Christianity and Islam, weigh the power of both, whether the Islamic principle of the Unity of the Godhead is simple, straight and rational, or the doctrine of 1+1+1=1?

113. Luke, 14 : 28–29.

114. Matthew, 5 : 39.

115. The Quran, 2 : 179.

116. *Ibid.*, 2 : 190.

Those who preserved their salt

It is written in Luke:

“Salt is good; but if salt has lost its taste, how shall its saltiness be restored? It is fit neither for the land nor for the dunghill; men throw it away. He who has ears to hear, let him hear.”¹¹⁷

This salt, it can be seen at the first glance, represents the disciples of Jesus, of whom it is said elsewhere:

“You are the salt of the earth”,¹¹⁸

“Have salt in yourselves”.¹¹⁹

But the salt of Palestine is lime in reality overpowered by salt; rain and sunshine both leave it useless. What an exact picture of the disciples of Jesus who, in the time of trial and tribulation, fled away and forsook him, or became useless and futile. But thought should also be given to the fact that God is not related to a certain specified nation. Everyone who works hard and sows the seed, reaps the fruit thereof. When the disciples of Jesus became saltless and futile, was it not essential for the Lord of the Universe to create another model of the faithful people for the world, who would, for the sake of their Leader and Guide, give every kind of sacrifice. And the saltiness, i.e., the faithfulness, of the Companions of the Holy Prophet, remained preserved and unchanged, even during the most dangerous time of trial, torture and tribulation, and cruel wars.¹²⁰

Parables of the lost sheep, the piece of silver, and the prodigal son

Jesus spoke these three parables in Luke. Even though a man may have a lot of sheep and silver pieces, he is filled with excessive joy when he finds the one lost sheep or the silver piece. Then Jesus went on to speak the third parable, in which, making a mention of the Prodigal Son's repentance and remorse and the father's boundless joy on his return home, he has taught the noble lesson that the Most High God also becomes, in this way, happy and pleased on the repentance and remorse of a sinner.¹²¹ In these parables, the lost sheep are the Christian nations who have strayed from the Right Path, the lost piece of silver the Jews, the woman who lost the silver coin is

117. Luke, 14 : 34–35.

118. Matthew, 5 : 13.

119. Mark, 9 : 50.

120. In the Old Testament, *salt* has been used to denote ‘barren and brackish land’, ‘vile and wicked nation or person’. About Lot's wife it is written in Genesis that she became a pillar of salt (Genesis, 19 : 26). The Holy Quran had called her barren, unbeliever and disobedient, which is an exposition of the term ‘pillar of salt’ in this sense.

121. Luke, 15 : 3–7, 8–10, 11–32.

Rachel, mother of Joseph, and the prodigal son represents the polytheists. When all these nations, the Christians, the Jews and the polytheists, shall return to the Religion of their father, Abraham, that day there will be great rejoicing in heaven. Back to the religion of Abraham means getting into the fold of Islam. We read in the Holy Quran:

“Abraham was not a Jew nor a Christian, but he was an upright man, a Muslim; and he was not one of the polytheists.”¹²²

This parable is copied from the Buddhists’ book *Saddharma Pundarika* (Lotus of the True Law), 6 : 4.

Slaves of the belly

In Luke, Jesus, appreciating the worldly wisdom of an unjust steward, has come to the conclusion that man cannot worship both God and gold, i.e., the worshipper of gold cannot be a devoted servant of God, nor can one who is a true devotee be the worshipper of mammon.¹²³ But this parable is found exclusively in Luke, and no other Gospel has made mention of it. Secondly, it is very indistinct and vague, and the *Encyclopaedia Biblica* tells us that different people have tampered with this parable. Under these conditions, the only thing that can be understood from it is that it is a pen-picture of the last days of *dajjāl* (Anti-Christ), foretelling that the followers of Jesus will, at that time, raise a barrier between religion and state, be so much seized with the love of this world and its wealth that they will fall away from the path of God, and the spirit of the true religion will depart from them, and these worshippers of their belly will be deprived and debarred of the spiritual food.

Intoxication of wealth restrains acceptance of truth

In Luke¹²⁴ the fictitious story of Lazarus has without reason been linked to the parable of the rich man. This report of Luke also is a confused conglomeration of two or three incomplete topics and injunctions. The conclusion that can, at the most, be squeezed out of them is that an inordinate amassment of wealth restrains a man from seeking and accepting Truth. Jesus has uttered a strong warning to his followers that they should not, in the inebriation of power and pelf, be indifferent in their search after the true religion.

Prayer for the advent of the Son of Man

In Luke the parable of the unjust judge and stubborn widow has been set forth. This parable also is found in Luke only, and may briefly be stated as under:

122. The Quran, 3 : 67.

123. Luke, 16 : 1–8.

124. *Ibid.*, 16 : 19–31.

“... there was a judge who neither feared God nor regarded man; and there was a widow in that city who kept coming to him and saying, ‘Vindicate me against my adversary.’ For a while he refused; but afterwards he said to himself, ‘Though I neither fear God nor regard man, yet because this widow bothers me, I will vindicate her, or she will wear me out by her continual coming.’ And the Lord said, ‘Hear what the unrighteous judge says. And will not God vindicate his elect, who cry to him day and night? Will he delay long over them? I tell you, he will vindicate them speedily. Nevertheless, when the Son of man comes, will he find faith on earth?’ ”¹²⁵

But Jesus had, quite unusually, taught the moral of this parable beforehand, namely, that people should engage themselves in prayer ceaselessly, without getting tired, and when an unjust judge had at last to hear the widow, why should not God hear His own creatures, and that He will hear them surely and very soon. But it is a particular prayer about the advent of the Son of Man, a mention of which has been made in verse 8. It can easily be understood from this that the people of the Christian faith will become, before the advent of the Son of Man, indolent and indifferent in the matter of prayer, and will not have in them that zest and zeal of meeting the Son of Man which was found in the Christians of the early ages. The widow in this parable stands for the Christian community, which, having fallen away from the teaching of Jesus, has, for this reason, been forsaken by him also, and has now neither any patron nor pleader. This widow’s enemy is the devil, who, assuming the garb of his representatives, has corrupted the teaching of Jesus. The unjust judge represents the Christian divines who have neither any fear of God nor any regard of man, but have full faith only in the Atonement of Jesus, and pray neither for the advent of the Son of Man nor for the setting up of the balance of justice and equity. If they should quake with the fear of God, and listen to the voice of reason, and pray untiringly for meeting the Son of Man, they will surely recognize him, and their hearts will be obliged to repose belief in him. He is none else than the Holy Prophet Muhammad. The real purpose of the advent of the Son of Man, also, is to restore people to prayer, induce in them a living faith in the living God, and create in their hearts a fear of Him alone, and sympathy and kindness towards His creatures.

What is prayer? — only the Son of Man can tell

There is another parable particular to Luke only in which it has been expounded what prayer is in reality. Jesus said that it was no prayer that a

125. *Ibid.*, 18: 2–8.

man should, in the presence of other people, offer a long speech couched in fine and fascinating words, but he should pour forth the innermost of his heart before the Most High God.¹²⁶ The Christians, believing Jesus to be the Son of God, and themselves in him, regard themselves also as the Sons of God, and despise all the other nations of the world. The Pharisees, of whom a mention has been made in this parable, were a proud and presumptuous Jewish sect in the time of Jesus. They looked upon the other Jews as the earthly people, and the Jews themselves despised the non-Jews as dogs. If the Pharisees and the Jews are sinners on account of their contemptuous hate for other nations, then the Christians also become equal partners with them in this guilt, for it is written in Matthew:

“Do not give dogs what is holy; and do not throw your pearls before swine”.¹²⁷

Jesus himself said to a non-Israelite woman:

“‘I was sent only to the lost sheep of the house of Israel.’ ... And he [Jesus] answered, ‘It is not fair to take the children’s bread and throw it to the dogs.’ She said, ‘Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.’”¹²⁸

Paul reiterated the same thing in his Epistle to the Philippians saying:

“Look out for the dogs, look out for the evil-workers”.¹²⁹

And Peter, in his Second Epistle, wrote with reference to the corrupted Christians:

“For if, after they have escaped the defilements of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled in them and overpowered, the last state has become worse for them than the first. For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. It has happened to them according to the true proverb, The dog turns back to his own vomit, and the sow is washed only to wallow in the mire.”¹³⁰

The term ‘dog’ has been used on many an occasion in the Holy Bible to stand for and denote ‘Satan’,¹³¹ ‘enemy’ and ‘false teacher’.¹³² And Jesus himself has called non-Israelite nations dogs.¹³³

126. *Ibid.*, 18 : 9–14.

129. Philippians, 3 : 2.

132. Isaiah, 56 : 11.

127. Matthew, 7 : 6.

130. 2 Peter, 2 : 20–22.

133. Matthew, 7 : 6, 15 : 26.

128. *Ibid.*, 15 : 24–27.

131. Psalms, 22 : 16, 20.

Returning to the parable under discussion, if the Pharisees have been condemned as sinners because of their despising other nations and their prayers are not granted by the Most High God on this account, how far, we ask, will the sweet speeches reproduced above make Jesus, Paul and Peter and their prayers acceptable to God? The Christians, as already stated, consider themselves as sons of God through their mergence in Jesus, whom they believe to be the Son of God, and deny this honour to all the other nations of the world:

“But to all who received him, who believed in his name, he gave power to become children of God.”¹³⁴

They are also, therefore, on account of their arrogance and pride, not up to the mark that their prayer may be heard or accepted of the Most High God; for humbleness and humility is the most essential prerequisite for the acceptance of prayer. The ideal nation hinted at in this parable is neither the Christian community nor the Pharisees and the Jews; but they are the followers of the Holy Prophet Muhammad, who “call on their Lord humbly and in secret.”¹³⁵

“Only they believe in Our messages who, when they are reminded of them, fall down prostrate and celebrate the praise of their Lord, and they are not proud. They forsake their beds, calling upon their Lord in fear and in hope.”¹³⁶

These people, whose prayers overflow with the most earnest supplication and humility, and not arrogance and pride, when they pray to God first beseech Him most humbly to forgive their sins mercifully. It is not prayer that a man should utter an oration or a splendid speech in the presence of others, but prayer connotes the pouring forth of one's innermost mind before his Maker and Master. The parable spoken by Jesus points clearly to the fact that those who despise others, calling them dogs, but themselves they proclaim ostentatiously as the beloved sons of the Great God, will be humbled and debased, whereas those who are unpretending, lowly and meek will be made eminent and great. And the world has seen with its own eyes how the mighty empires of Rome and Persia fell before the Muslims.

Jesus did not bring the Kingdom of Heaven

Jesus did not bring the Kingdom of Heaven but proclaimed its nearness, and went away. In Luke Jesus made it clear to them who thought that the Kingdom of Heaven had come with him, or would be established forthwith

134. John, 1 : 12. Cf. Romans, 8 : 14–17; 2 Peter, 1 : 4; Galatians, 3 : 26; 1 John, 3 : 1.

135. *Vide* The Quran, 7 : 55.

136. *Ibid.*, 32 : 15–16.

during their lifetime, that he was only the harbinger of the glad tidings of the coming of the Kingdom of Heaven, and would rectify and remove the misconceptions and errors that had arisen about it, so that people might be saved from going astray, and being deluded and deceived in the matter of the recognition of the Promised One and the Promised Kingdom. Jesus therefore uttered a parable¹³⁷ saying: after giving some money to his servants, a nobleman went into a far country to receive for himself a kingdom. When he returned, he called his servants to know how much each man had gained by trading. Two of them placed before him their earnings, but the third had buried his pound in the ground. The lord was much annoyed with him. The first two servants received the reward of ten and five cities, but the third was punished in this way that his pound was taken from him and given to the one who had ten, and it was said that "I tell you, that to every one who has will more be given; but from him who has not, even what he has will be taken away"¹³⁸!

Although the parable is somewhat hazy and vague, one thing is crystal-clear, that Jesus did not bring with him the Kingdom of Heaven. It was to come from a far country, and would do good only to those people who made use of, and employed their conscience and intellect. But the man who covers up and conceals the prophecies, and does not recognize through them the Kingdom of Heaven is the one whose light of reason and understanding has gone out and extinguished. If Jesus had been meant by this Kingdom of Heaven, why should he have fixed a distant date for it? He could have got them into the Kingdom of Heaven there and then. The disciples of Jesus had, several times, been put to the test. It should have been that the successful ones should have been given their reward, and those who failed, their punishment there and then. Although the text of the parable has suffered some alteration at the hands of the narrator, one thing is quite clear, that those who made a fair use of their conscience and intellect and entered into the Kingdom of Heaven (Abu Bakr, Umar and others), got a high and handsome reward from God, but those who did not accept it (the Jews and the Christians), were disappointed and dismayed, and deprived of the Kingdom of Heaven (Islam).

The good shepherd

Just as certain parables are found in Luke only, in the same way there are some parables which are found in John exclusively. The parable of the Good Shepherd has been set forth, and the topic is continued up to verse 8 of John, chapter 10. But certain statements in this parable are doubtful and unreasonable, for example:

137. Luke, 19 : 11–27.

138. *Ibid.*, 19 : 26.

“Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers; but the sheep did not heed them.”¹³⁹

Every prophet or messenger of God is the door of the sheep, i.e., the means of their salvation and deliverance. He is, undoubtedly, the true and sincere protector and guide of his sheep (nation), and sacrifices even his own life for the sake of his sheep, and demands no wages nor any recompense for his services. It is, therefore, incorrect and wrong to say that all who ever came before Jesus were thieves and robbers. How could Jesus call the holy prophets of God robbers and thieves, whose praises he had been singing from place to place, calling himself their son (Son of Adam, Son of Abraham, Son of David), and Jerusalem the house of his father David, whose dishonour and disrespect was intolerable to him? The *Encyclopaedia Biblica*, therefore, has offered the significance of it in these words:

“All the shepherds and deliverers of the world that ‘came’ before the Logos are described as ‘thieves and robbers’.”¹⁴⁰

If the good shepherd or true messenger is the real well-wisher of the sheep, the sheep also hear his voice; and when he calls them by name, the sheep run to and follow him. But it is strange enough that although Jesus sacrificed his life for the sake of his sheep, yet the sheep did not hear him, nor did they run to his voice. This parable and prophecy, however, has been fulfilled perfectly in the person of the Holy Prophet Muhammad. Even before the Call he found his country infested with robbers, thieves and wolves, who put him to the severest torture and pain. But the Holy Prophet succeeded at last in transforming these ferocious wolves into gentle, sympathetic and kind-hearted human beings. If, on the one side, the Holy Prophet sacrificed his life for the sake of their reformation, on the other side, the sheep, too, heard his voice thoroughly well, and sacrificed their lives most loyally for their benefactor; for his real purpose was not the proclamation of his own kingdom, but the reformation and civilization of the sheep. The Christian shepherds always looted and plundered their sheep, and gave them no protection at the time of need.

139. John, 10: 7–8.

140. T. K. Cheyne, *Encyclopaedia Biblica*, art. ‘Gospels’: 57. *The Life*, column 1803.

Chapter 6

Prophecy fulfilled in Kashmir

Says the Most High God in the Holy Quran:

“And of Moses’ people is a party who guide with truth, and there-with they do justice.”¹

Obviously this verse consists of four parts:

1. Moses’ people is divided into two parties.
2. One of these parties has been praised in this verse.
3. Mention is made of the party that follows truth (i.e., Islam).
4. The people of this party not only follow Islam themselves but also invite others to truth and justice.

These four elements give rise to the following four questions:

1. Moses’ people consisted of twelve tribes. How and when was it split into two parties?
2. The party spoken of here — is it the bigger or the smaller portion of the people of Moses?
3. What is the significance of this party’s being on the side of Truth?
4. Is it a story of the past, or does it relate to the present and future; i.e., whether this event took place before or after the revelation of the Holy Quran?

Interpretations of this verse

Diverse and conflicting views have been put forward in answer to these questions. Some are of the opinion that it was a party of the Jews who, after the death of Moses, remained alive for some time and adhered to and followed the Truth, and that they did not corrupt the Torah nor introduce any change in the religion. But the party mentioned in this verse perished and

1. The Quran, 7 : 159.

became extinct even before the advent of Jesus, for it is a matter of fact that Jesus said:

“He [Jesus] came to his own home, and his own people received him not.”²

So the disciples of Jesus, turning away from the Children of Israel, had to turn to the Gentiles.³ The Holy Quran too says in this connection:

“Those who disbelieved from among the Children of Israel were cursed by the tongue of David and Jesus, son of Mary.”⁴

The Lord said to Malachi:

“You are cursed with a curse, for you are robbing me; the whole nation of you.”⁵

Also refer to Matthew:

“O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate.”⁶

“Then they will deliver you up to tribulation, and put you to death; and you will be hated by all nations for my name’s sake.”⁷

In the verse under discussion (The Quran, 7 : 159), since a verb of indefinite time (aorist) has been used and not past tense, some scholars have taken it to mean that those Jews who reposed their faith in the Holy Prophet in Madina have been referred to in this verse, i.e., Abdullah bin Salam, etc. But an objection was then urged that those people were only a few persons, and the verse spoke of an *ummah*, a whole community, and not of a few persons.

2. John, 1 : 11.

3. Acts, 13 : 46.

4. The Quran, 5 : 78.

5. Malachi, 3 : 9.

6. Matthew, 23 : 37–38.

Ἰερουσαλὴμ Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

7. *Ibid.*, 24 : 9.

Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

That some Jews became Muslims was not so important a matter, nor had it been proved about them that they had been, in particular, such persons who invited the world to truth and justice.

Some other commentators of the Holy Quran have written that these people are a big portion of the Israelites but they have, after the manner of Gog and Magog, concealed themselves somewhere. This strange view has given rise to another question: have they been apprised of the advent of the Holy Prophet Muhammad? If the news had reached them, such truth-loving people must have certainly become Muslims, and if the news has not reached them, one is naturally tempted to ask: is there any peopled place on the surface of this earth of which the world has no knowledge, and also what is the proof that such an habitation does exist in some unknown part of the world?

The fourth view, in respect of these people, is that they are not a particular people or *ummah*, and that the verse states and signifies that there are found, among the People of the Book, such persons who are devoted to truth and justice, and invite others into that direction. But this view, again, falls open to the objection that it is an *ummah*, a particular people, from among the people of Moses, of whom a mention has been made in this verse, otherwise seekers after justice and truth can be found in every nation, and there can be, in this respect, no distinction for the people of Moses.

There is yet another class of commentators who tell us that when the Israelites disbelieved and killed the prophets, out of their twelve tribes only one group who did not disbelieve survived, and they prayed to God to separate them from others, and the Most High God dug out a tunnel, a sub-way, in the earth into which they entered and emerged in the country of China. The tellers of this story differ again on the point whether the emigrants, reaching the country of China, remained in the religion of the Jews or not. Some said that they followed the religion of the Jews even up to this day, whereas others contended that they embraced the religion of Islam, and offered their prayers facing the Ka'bah, and that they had given up the observance of the Sabbath and performed the Friday service instead; they did no wrong or injustice, nor viewed each other with a jealous eye. As none of us have ever met them, nor any of them ever come across us, how then can the Quranic claim be established and proved that of the people of Moses there is a big group who stand by and follow truth, and preach and practice justice and fair dealing?

Beginning of the story — covenant of Abraham

It is, therefore, essentially necessary that in order to be able to understand the true import of this story, the history of the people of Moses should be studied. This history begins with the Patriarch Abraham. He was a man of such greatness that he had been ever ready to sacrifice even his dearest thing

for the sake of God, so that the Most High God, having been pleased with his sacrifices, said:

“And I will make of you [Abraham] a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves.”⁸

“... and God said to him, ‘Behold, my covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the father of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come forth from you’ ”.⁹

“And God said to Abraham, ‘As for you, you shall keep my covenant, you and your descendants after you throughout their generations. This is my covenant, which you shall keep, between me and you and your descendants after you: Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. He that is eight days old among you shall be circumcised ... So shall my covenant be in your flesh an everlasting covenant. Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.’ ”¹⁰

“And he [God] brought him [Abraham] outside and said, ‘Look towards heaven, and number the stars, if you are able to number them.’ Then he said to him, ‘So shall your descendants be.’ ”¹¹

“And the angel of the Lord called to Abraham a second time from heaven, and said, ‘By myself I have sworn, says the Lord, because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies’ ”.¹²

Addressing Isaac, son of Abraham, God said:

“... and I will fulfil the oath which I swore to Abraham your father. I will multiply your descendants as the stars of heaven, and will give to your descendants all these lands; and by your descendants

8. Genesis, 12 : 2–3.

9. *Ibid.*, 17 : 3–6.

10. *Ibid.*, 17 : 9–14.

11. *Ibid.*, 15 : 5.

12. *Ibid.*, 22 : 15–17.

all the nations of the earth shall bless themselves: because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.”¹³

“I will make your descendants as the dust of the earth; so that if one can count the dust of the earth, your descendants also can be counted.”¹⁴

The Most High God, later on, reiterated this covenant, addressing Jacob, son of Isaac, and said:

“... and your descendants shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and by you and your descendants shall all the families of the earth bless themselves.”¹⁵

In Genesis Prophet Jacob is reported to have repeated this covenant which the Most High God had made with Abraham.¹⁶ Moses, 650 years afterwards, reaffirmed it over again; and again, 30 years later, he took his stand on and reasserted it. He said:

“Who can count the dust of Jacob, or number the fourth part of Israel?”¹⁷

In Deuteronomy, the fifth book of the Torah, Moses swore again that the covenant shall surely come to pass.¹⁸ And in the books of history contained in the Old Testament it has been clearly stated that in the time of Solomon, i.e., up to 1100 years, the Children of Israel multiplied with strides and “were as many as the sand by the sea”,¹⁹ that is to say, the covenant and oath came regularly to be fulfilled, constituting an invincible argument upon the truthfulness of Abraham as well as on the Word of the Most High God. Gradually, the Children of Israel increased in number to such an extent that when David intended to enumerate and count them, the wrath of God, according to the Biblical tradition, waxed hot against David.²⁰ But after the death of King Solomon, such a severe storm of death and destruction smote the Children of Israel that their stability and strength was shaken to its foundation. After Solomon, his son Rehoboam sat upon the throne. But before entering upon a discussion of this part of the history of the Israelites let us recapitulate the important items of the covenant which the Most High God had made with Abraham:

13. *Ibid.*, 26 : 3–5.

14. *Ibid.*, 13 : 16.

15. *Ibid.*, 28 : 14.

16. *Ibid.*, 32 : 12.

17. Numbers, 23 : 10.

18. Deuteronomy, 1 : 10, 10 : 22.

19. 1 Kings, 4 : 20.

20. 1 Chronicles, 27 : 24.

1. Abraham, in order to establish the Unity of God, offered, in the first instance, his own life for a sacrifice, and jumped fearlessly into the fire of Nimrod. And when the Most High God saw that, in the preaching of Divine Unity, Abraham did not care even for his own life, He commanded the infidel's fire to be coolness and peace for Abraham.

2. Abraham offered another sacrifice in the way of God by forsaking, for the sake of Allah's religion, his kith and kin, home and hearth, and emigrating to a foreign country.

3. Receiving an indication from God to this effect, Abraham became quite ready to slay and sacrifice the only son of his old age.

4. In order to protect and preserve Divine Unity, Abraham deposited his beloved and virtuous wife in the desolate desert of Arabia, a thousand miles away from home, and confiding the trust of Divine Unity into the hands of his own dear son, made the Ka'bah (*Bait-Ullāh*) the centre of *tawḥīd* (Unity and Oneness of Godhead).

5. In view of these heart-aching but magnificent sacrifices, the Most High God made a covenant with him, saying: I will make of you a great nation that will bear, in the idolatrous world, the torch of pure and perfect Unity of God. I shall make your name great, and I shall bless them who will bless you, and curse them who will blaspheme you. In you shall all the families of the earth be blessed, i.e., they shall receive the blessing of the Unity of God. You shall be a father of many nations, and kings shall come out of you.

6. Circumcision had been appointed as the sign of this covenant by the Most High God, and made obligatory for the children of Abraham. The performance of circumcision was, as it were, a covenant of blood that they shall, from birth to death, remain the worshippers of the One True God and keep away and abstain strictly from taking others as god (*shirk*). This covenant of Abraham is a permanent and everlasting covenant, and so important and essential that in the circumcision of the son of Moses, when a delay was caused due to some unavoidable reasons, the Most High God became displeased with Moses, and remained so until the circumcision was performed on the child.²¹

Regarding Jesus the Messiah, our Christian friends tell us that in order to throw away and replace the 'Old Testament' which was the covenant of Law, he brought the 'New Testament' which is the covenant of inobservance of Law. But the fact of his own circumcision refreshes and reaffirms the covenant of Law. If the Word of God is true and unchangable, His permanent and everlasting covenant has laid down:

21. Exodus, 4 : 26.

“Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.”²²

Accordingly, Jesus was circumcised.²³ After him, Peter believed in the performance of circumcision,²⁴ and Paul, too, had a man circumcised.²⁵ The covenant of God, on the other hand, is that the Children of Abraham and those who send their blessings on him, shall be greater in number than the stars of heaven and the sand on the sea shore.

7. This covenant had not only once been made with Abraham, but it had been, many a time, repeated and reaffirmed vigorously; and after Abraham, it had continuously been reasserted through Isaac, and Moses. With the countless and infinite number of children, it had also been stated that “kings shall come forth from you.”

Kings among the Israelites

The fact of the matter is that in the Holy Land there had been only two kings who are called the kings of Israel: David and Solomon. After Solomon, in the time of his son Rehoboam, the Israelites broke into two pieces. Only the two tribes of Judah and Benjamin remained under the suzerainty of Rehoboam whereas the remaining ten tribes rose up in revolt and went over to Jeroboam, who was, during the lifetime of Solomon, his building-engineer. These ten tribes separated forever from the Israelites and were immersed into idolaters. They founded a kingdom of their own, with its capital at Samaria, and began to worship the calf. These ten tribes, as against the two tribes of Judah and Benjamin, were indeed a big brotherhood; in Samaria they ruled for 200 years. They had, having been submerged into idolaters, strayed away from the religion of Abraham. The Most High God, therefore, chastised them in 722 B.C. for their transgression. The king of Syria invaded Samaria, defeated and dispersed them. This big community of the Israelites has become a perplexing paradox, a hard puzzle, for the historian: where did they go, and what became of them? A number of theories and conjectures have been put forth in this connection. Some surmise, as stated in the foregoing pages, that by means of a tunnel in the earth they reached China; others presume they reached Mongolia and settled there; yet another hypothesis is that they went to some place in Europe. The *Encyclopaedia Britannica* has dealt with this subject at a great length, mentioning the various theories put forward; we shall, however, abstain from a discussion over them, for it will take us away from the moot point.

22. Genesis, 17 : 14.

23. Luke, 2 : 21.

24. Galatians, 2 : 8.

25. Acts, 16 : 3.

The Ten Tribes embraced Islam and settled in Kashmir and Afghanistan

The sacred verse of the Holy Quran quoted above solves this riddle and guides the historians on to the right path that a major portion of the people of Moses at last embraced Islam and returned to the religion of Abraham. They accepted the truth, and with the truth they seek after justice and equitableness. And these are the people who invoke blessings and benediction to Abraham, and invoke them so frequently that it is difficult to form an estimate of them. Besides the five daily prayers in which these blessings are invoked many and many a time, meetings are held very often in Kashmir and Afghanistan to celebrate the Holy Prophet's anniversary, in which, according to the Biblical prophecy recorded in the Book of Genesis, blessings are invoked for Abraham for hours together and so loudly that the mosques and the sky ring and resound with their voice. Did you ever pause to think: what is the secret underlying this invocation of blessings? Prophets there had been a good many in the world — Noah, Moses, David, Solomon, etc. (peace be on them all). But how is it that in the Muslim's invocation of blessings (known as *ṣalāt-un-nabī* or *darūd*) a mention is made, along with the Holy Prophet Muhammad, only of Prophet Abraham? The reason is that the Most High God had promised to Abraham: I shall multiply and bless your seed, and will bless those who bless you. Neither the present-day Jews nor the Christians invoke blessings for Abraham. It is only the Muslims whose meetings resound with these blessings. This universal fact, found in every Muslim habitation, constitutes a manifest sign of their being on the religion of Abraham.

Evidence of archaeology supporting the Holy Quran

“It was formerly one of the puzzles of history to know what finally became of the Ten Tribes. There were several theories. Because of the fact that some Jewish monuments were found in China, some writers traced them to that land. Others found their descendants in India. ... The general consensus of scientific opinion, however, is that the tribes became absorbed, as subsequent vanished traces have, in neighboring nations, and thus were not lost in the real significance of the term. ... Dr. Giles Fletcher (1548–1611) identified the Tartars with the lost 10 tribes; consult his ‘The Tartars,’ printed in ‘Israel Redux,’ edited by S. Lee (1667). Dr. François Bernier (1620–1688), French physician for 12 years to the Great Moghul of India, in ‘Les voyages de Bernier contenant la description des Etats du Grand Mogul de l’Hindoustan’ (1699), speculates on the Kashmiris as descendants of the lost 10 tribes from certain customs and rites, and the prevailing type of facial features, as also of the

neighboring Afghans and the Tajiks of Badakhshan, being distinctly Hebraic.”²⁶

So the investigation and research of Dr. Bernier and the consensus of scientific opinion indicates that the people of Kashmir and the Afghans are the Lost Tribes of the Israelites.

Evidence of Western travellers to Kashmir

The excerpt quoted above from the *Encyclopedia Americana* is further corroborated and confirmed by the following documentary evidence.

1. Dr. François Bernier, who had been for a long time in the court of the Moghul Emperor Aurangzeb of India, writes in his book *Travels in the Moghul Empire*:

“There are however many marks of Judaism to be found in this country. On entering the Kingdom after crossing the Peer-Punchal Mountains, the inhabitants in the frontier villages struck me as resembling Jews. Their countenances and manners, and that undescribable peculiarity which enables a traveller to distinguish the inhabitants of different nations, all seemed to belong to that ancient people. You are not to ascribe what I say to mere fancy, the Jewish appearance of these villagers having been remarked by our Father, the Jesuit, and some other Europeans long before I visited Kashmir.”²⁷

2. The Jesuit father referred to by Bernier was Catrou. He wrote his *General History of the Moghal Empire* in 1708 C.E. and stated in it that “the Kashmiris are descendants of the Jews.”²⁸

3. George Forster, in his famous *Letters on a Journey from Bengal to England*, described his visit to Kashmir. He said:

“On first seeing the Kashmirians, in their own country, I imagined from their garb, the cast of their countenance which was long and of a grave aspect, and the forms of their beards, that I had come among a nation of Jews.”²⁹

26. *The Encyclopedia Americana*, 1956 edition, art. ‘Lost Ten Tribes’, vol. xvii, p. 632.

27. F. Bernier, *Travels in the Mogul Empire*, translated by Irving Brock, London, 1891, p. 432.

28. F. Catrou, *General History of the Moghul Empire*, (trans. Alex. Moore), London, John Murray, 1836, p. 195.

29. George Forster, *Letters on a Journey from Bengal to England*, London, 1808, vol. 2, p. 20.

4. H. H. Wilson writes:

“The physical and the ethnic character, which so sharply marks off the Kashmiris from all surrounding races, has always struck observant visitors to the valley and they have universally connected them with the Jews.”³⁰

5. Lieutenant-Colonel H. D. Torrens writes:

“On legends ... a supposition that the Kashmiris are descendants of the Jews has been built — a supposition which is borne out by the personal appearance of the race, their garb, the cast of their countenance, and the form of their beards.”³¹

6. Sir Francis Younghusband, who for many years was the Representative of the British Crown to the Court of the Maharaja of Kashmir, wrote:

“Here may be seen fine old patriarchal types, just as we picture to ourselves the Israelitish heroes of old. Some, indeed, say ... that these Kashmiris are the lost tribes of Israel and certainly, as I have already said, there are real Biblical types to be seen everywhere in Kashmir and especially among the upland villages. Here the Israelitish Shepherd tending his flocks and herds may any day be seen.”³²

The space at our disposal here does not permit the reproduction in detail of the findings of other research scholars and travellers who wrote to the effect that the people of Kashmir not only resembled the Israelites in physical appearance, manners and customs, but both of them were one and same nation. For further opinions, the reader is referred to the book *Jesus in Heaven on Earth* by Khwaja Nazir Ahmad, Chapter 21: ‘Afghans and the Kashmiris’.³³

There is yet another argument to prove that the people of Kashmir are Israelites. The names of the cities and towns of this country are all Hebrew names; for instance, Poonch, Gilgit, Kabul, etc., are Phenice,³⁴ Golgotha,³⁵ Cabul (i.e., ‘displeasing city’)³⁶ respectively. There is also Chah-i-Babel (the

30. H. H. Wilson, *Travels in the Himalayan Provinces...*, London, 1841, p. 129. Reprinted by Sagar Publications, New Delhi, 1971.

31. H. D. Torrens, *Travels in Ladak, Tartary and Kashmir*, London, 1862, p. 268.

32. Sir Francis Younghusband, *Kashmir*, London, 1909, p. 112.

33. *Publisher's Note*: We are at present, in 1998, retypesetting and reprinting this book, with clearer photographs, and it is expected to appear shortly.

34. Acts, 11 : 19 (Authorised Version spelling).

35. Matthew, 27 : 33.

36. Joshua, 19 : 27; 1 Kings, 9 : 13.

well of Babylon) near Islamabad; and Takht-i-Sulaiman (the Throne of Solomon) in the vicinity of the *math* (temple) of Shankaracharya.

‘Kashmiri’ in reality the name of the Israelites

Kashmiri or *Kashahmiri* is in reality an Hebrew word and an attributive name of the Israelites. The root is *Kas(h)ah*, derived from the Arabic *kashiya*. In Hebrew it means fleshy and plump, and the Bible itself has conferred this name on the Israelites. In the same place in the Bible, the Israelites have also been called *Yeshurun* or *Jeshurun*, and both these names indicate two contradictory qualities of the Israelites. *Yeshurun* has been derived from the root *yashar* or *yāshar* which means the follower of truth or worshipper of the One True God. The following texts of the Bible may be read in this connection:

“But Jeshurun waxed fat, and kicked; you waxed fat, you grew thick, you became sleek; then he forsook God who made him, and scoffed at the Rock of his salvation.”³⁷

Yeshurun or *Jeshurun*, in this text, is the name of the Israelites, and this name has been used many a time, signifying the person who worships the One True God.³⁸ But this *Jeshur* or *Yāshar* had been called *Kas(h)a* or *Kashyapa* when he began to worship, instead of the Lord God Jehovah, other gods and idols of the Hindus, and coming into foreign countries thought no more of and forgot Jehovah.

Why the unitarian became idolater

Although the Israelites were unitarians and worshipped God, but their conception of Divine Unity was: our God is one, God is only our God, and only we are His first-born children, the Lord God goes about carrying His son in His arms,³⁹ and the image of Israelites is engraven on both the palms of His hands;⁴⁰ just as their God is without a parallel and there is none like Him, in the same way, there is no other people like this nation and the Lord God Jehovah resides only among this nation and in this country which is their home. This doctrine of the Israelites created in the minds of the coming generation the misunderstanding that, as long as they lived in the Holy Land, they should worship the Lord God Jehovah, but when they should emigrate to another country and settle among other people they should worship the

37. Deuteronomy, 32 : 15.

38. Gesenius and Brown, *A Hebrew and English Lexicon*.

39. Jeremiah, 31 : 9; Hosea, 11 : 1; 2 Samuel, 7 : 22–23; Psalms, 71 : 6, 147 : 20; Isaiah, 46 : 3–4, 63 : 9; Deuteronomy, 1 : 31, 4 : 7, 14 : 1, 32 : 11.

40. Isaiah, 49 : 16.

God of that country and nation. Accordingly, a mention thereof has been made in the verse quoted above.

Jashur, or *Āshar* and *Yaashar*, is the name of a unitarian who worships the One True God. His becoming a *Kas(h)a*, and worshipping other gods, forsaking his own Lord God Jehovah, has been pointed out, so that it is written in Prof. Brown's *Hebrew-English Lexicon* that *kas(h)ah* is a derivative from the Arabic term *kashiya* which means 'be filled with food'. Here a translation has been offered of the statement made in Deuteronomy, 32 : 15, that "thou grewest fat, becamest thick, was gorged, figurative of Israel as fat beast."⁴¹ This fatness the Bible takes to mean the worshipper of other gods and idols. And this idiom has been used in the Bible at many places:

"For when I have brought them into the land flowing with milk and honey, which I swore to give to their fathers, and they have eaten and are full and grown fat, they will turn to other gods and serve them, and despise me and break my covenant."⁴²

"And they captured fortified cities and a rich land, and took possession of houses full of all good things, cisterns hewn out, vineyards, olive orchards and fruit trees in abundance; so they ate, and were filled and became fat, and delighted themselves in thy great goodness. Nevertheless they were disobedient and rebelled against thee and cast thy law behind their back".⁴³

" 'Why then look with greedy eye at my sacrifices and my offerings which I commanded, and honour your sons above me by fattening yourselves upon the choicest parts of every offering of my people Israel?' Therefore the Lord the God of Israel declares: 'I promised that your house and the house of your father should go in and out before me for ever'; but now the Lord declares: 'Far be it from me; for those who honour me I will honour, and those who despise me shall be lightly esteemed.' " ⁴⁴

The point deserves to be considered that, before they embraced Islam, all the people of Kashmir were called Hindus. The question undoubtedly seems to be difficult on the face of it. But for the Ten Lost Tribes of Israel who had, abandoning *Bait-ul-Muqaddas*, made Samaria their religious centre, and adopted as their god a calf in the place of the Lord Jehovah, it was not impossible if they had started worshipping the Hindu gods and idols as well.

41. *A Hebrew and English Lexicon*, referring to Deuteronomy, 32 : 15.

42. Deuteronomy, 31 : 20.

43. Nehemiah, 9 : 25-26.

44. 1 Samuel, 2 : 29-30.

The Jews undoubtedly believe in Divine Unity, but their conception of Divine Unity is different from that of Islam, known as *tawhīd*. The concept of Divine Unity, in the opinion of scholars of different religions, is of two kinds, namely, *henotheism* and *monotheism*. Henotheism denotes: “My God is one”, whereas monotheism is: “There is only one God.” The henotheist thinks that his God is exclusively his own, and that other nations and other countries have other gods of their own; and the conception of a monotheist is that of all the human race there is one God and one only. The Divine Unity which the Jews believe in is that anyone who resides in the sacred soil of Palestine, i.e., in the Lord Jehovah’s own country, is an Israelite. One may earn his wealth anywhere in the world, but in order to be regarded as an Israelite, he should come to and settle in Palestine. To take up one’s abode in some other country, making it his home, throws a man outside the pale of Judaism. This view was held not only by the Israelites of old, but in 1961 when the present writer was in America, the President of the State of Israel reiterated and reaffirmed it through the American Weekly *Time*. When the Israelites emigrated in ancient times, they thought that they had gone out of the limits of the kingdom and rule of the Lord God Jehovah, and that in the new country they should live as its inhabitants do. And although the Hindus did not convert them to Hinduism, they began to observe and celebrate most of the Hindu rites and rituals, and it was for this reason that, prior to their coming into the fold of Islam, they were looked upon and considered as Hindus.

The Tribe of Joseph

Having adduced an overwhelming evidence to the effect that a majority of the observant travellers and visitors to Kashmir testify and depose that the people of Kashmir are Israelites and a part of the Ten Lost Tribes of Israel, we focus our attention on the Tribe of Joseph, the most important of them all.

Here I cannot refrain from making a mention of a particular quality and way of expression of the Bible. In these sacred scriptures of the people of the Book, the names of the prophets and holy places have within themselves an attributive reality. The religious scholars of Islam, looking upon them as names of the Hebrew language, did not try to decipher their significations; and hence a portion of the Quranic truths remained hidden from their eyes; for instance, the attributive significance which the names Adam, Idris (Enoch), Noah, Abraham, Isaac, Jacob, Joseph, Moses, David, Solomon, Ezekiel, Daniel, Jesus (*‘Isā Masīḥ*), as well as the names of the holy places, Jerusalem, Bethlehem, etc., carry within themselves. To enter upon this discussion is without the field of our theme.

But it seems necessary to write a short note on Joseph only who has a relation with the people of Kashmir, and a mention whereof had been made in the prophecies uttered by the prophets. The name Joseph has been used in the Holy Quran and the Bible for three personalities:

1. Joseph, son of Jacob;
2. his tribe and children who are also known by this name;
3. the Promised Prophet who shall come in the spirit and character of Joseph.

The significance of the term *Joseph* in Hebrew and Aramaic is 'he shall add or increase'. Those who have devoted deeper thought to the understanding of the significance of this term opine that Joseph's mother or Jacob had been, in this way, foretold and advised that he shall have a brother, or that Joseph shall be lost, but he shall be found out again. But there are, in the Holy Quran, some such fine and subtle points which only a profound scholar of the Book can appreciate and enjoy. In the Quranic chapter 'Joseph' it has been stated that when the brothers of Joseph separated him from his father and a long period of time passed over it, and then Joseph's younger brother Benjamin, born of the same mother, was also separated from the father, in this time of extreme agony and mental pain, the words "O my sorrow for Joseph!" were spoken.⁴⁵ In Hebrew and Aramaic (the language spoken by Jacob), the term *asaph* means 'take away', that is to say, the name *Yūsuf/Yoseph* denotes that God will give more, and increase and bless him, but what actually came to pass was that what had been given was also taken away. The matter for sorrow and grief always is when a thing given is taken away and removed. This sad and sorrowful sigh of Prophet Jacob was heard and answered by the Most High God, and He restored Joseph to his father, and with much greater dignity and honour. If one should reflect and contemplate in the light of the Bible, then there is a great prophecy embedded within the name 'Joseph', that God will confer greatness and prosperity on him; or, in the Biblical language, God will multiply his seed and bless them. Just as Joseph was separated from his father, but met him again, the same thing happened to the tribe of Joseph. It was the result of the prayers and prophecies uttered by the holy prophets Abraham, Isaac, Jacob and Moses, (peace be on them all.)

But the sob over Joseph comes true in this case also. The tribe and children of Joseph, after King Solomon, in the time of his son Rehoboam, renounced the religion of their forefathers, and went over to the unbelievers. The Ten Tribes of Israel, having rebelled against the rule of the Israelites, had emigrated to Samaria, and founded there a state of their own, and began to worship the calf. Among them, the tribe of Joseph was the biggest. With

45. "Yāsaḡā 'alā Yūsuf" — The Quran, 12 : 84.

regard to this tribe, the Israelites believed, in accordance with the prayers and prophecies of Abraham, Isaac, Jacob, Moses and other prophets, that the great Promised Prophet will take his birth and appear among them. But when they apostatized and went over to the idolaters, the Israelites were disappointed and dismayed, and the prophets who came later wept and wailed over it.

Lamentation of Joseph's mother over his separation

Just as Jacob wept and cried in grief for his son Joseph, the mother of Joseph, Rachel, too, shed even more tears all through her life. When such was the condition of the father that his eyes were whitened with tears for his son,⁴⁶ the condition of the mother can well be imagined more than described. Prophet Jacob had two wives, Leah and Rachel. He had served for fourteen years in the house of his father-in-law for Rachel, whom he loved passionately. Leah bore Jacob ten sons, but Rachel bore him no children for a long time and was sterile. She sobbed and supplicated the Most High God strenuously and her prayer was answered, and Joseph was born to her in later life. Joseph was thus the fruit of the desires and aspirations of both the parents, but he hardly reached the age of youth, when his brothers separated him from the parents. The pitiable and grievous condition of the father, on account of this severe shock, can be read in the Holy Quran. But the distress and affliction of the mother was even more painful and aching. Joseph was the son of her old age, born after much solicitude and waiting. His separation extended over many years.

The afflicted mother, weeping and wailing for her beautiful and precious son, at last yielded her breath and died. She could not see her beloved son again. She was buried in the valley called *Ramah* which means the valley of lamentation. Rachel died, but her lamentation did not cease. Jacob found out and met Joseph, and thus obtained peace and tranquility of mind; he was rather much more happy and glad, beholding the glory and grandeur of his son; but Rachel's lamentation did not cease even in her grave. It is significant and notable indeed that one thousand years after this event, Prophet Jeremiah of the Old Testament made a mention of the lamentation of Rachel in the following words:

“Rachel is weeping for her children; she refuses to be comforted for her children, because they are not.”⁴⁷

Later on, Prophet Ezekiel sighed and wept over it in the valley of the bones of Israel.⁴⁸ Then Amos and many other prophets also bewailed and bemoaned

46. The Quran, 12 : 84.

47. Jeremiah, 31 : 15.

48. Ezekiel, 37 : 15–23.

the apostasy of the Ten Tribes of Israel and the disappearance and loss of Joseph,⁴⁹ till we get to the time of the last prophet of Israel, Jesus Christ.

Jesus' blessed name and sacred mission

Speaking generally, every prophet in the world had been raised for the emancipation, deliverance and success of his people. Prior to the advent of Islam there was no missionary religion in the world, and all the systems of religion were either national or tribal. The religion and prophets of Israel had been specified exclusively for the salvation and success of the Children of Israel. Regarding Jesus the Messiah, the Most High God has said in the Holy Quran:

“A messenger to the Children of Israel”,⁵⁰

“He was naught but a servant on whom We bestowed favour and We made him an example for the Children of Israel.”⁵¹

The Holy Quran then goes on to reproduce Jesus' own confession, saying:

“And when Jesus, son of Mary, said: O Children of Israel, surely I am the messenger of Allah to you”.⁵²

The real name of the Messiah, as current in the Christian world, is *Yeshua*‘. It has several different readings, new and old: *Yehoshua*‘, *Joshua*, *Yesha*‘*yahu*, *Yeshua*‘. The significance of this term is said to be ‘deliverer’ or ‘saviour’, and the purpose of his mission that he had been raised for the salvation of the people.

But this term ‘salvation’ needs to be carefully considered. In the Jewish conception of this term and the view expressed by other religions there seems to be a distinct difference. Keeping aside the so-called New Testament, there is, in the accredited scriptures of the Jews, no such conception of salvation in which the Christians try to entangle and entrap the people in the name of the Messiah. From Genesis, the First Book of Moses, down to the last book of Prophet Malachi, what has been said and stated with regard to the salvation of Israelites, may briefly be summarized as follows: Israel is the son of God, His first born; Israel is the chosen people of God, and there is, in the world, no other people like them; just as they believe that God is one, they also believe that the Lord Jehovah is exclusively their God. If God is one, His people or son is also one. If there is, like God, no other god anywhere in the heavens or earth, there is likewise no other people like the Israelites in the heavens and the earth. Just read the following verses:

49. Amos, 6 : 3–6.

50. The Quran, 3 : 49.

51. *Ibid.*, 43 : 59.

52. *Ibid.*, 61 : 6.

"... there is none like thee, and there is no God besides thee, according to all that we have heard with our ears. What other nation on earth is like thy people Israel".⁵³

"For what great nation is there that has a god so near to it as the Lord our God is to us, whenever we call upon him?"⁵⁴

"Happy are you, O Israel! Who is like you, a people saved by the Lord, the shield of your help, and the sword of your triumph!"⁵⁵

"Can a woman forget her sucking child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you. Behold, I have graven you on the palms of my hands; your walls are continually before me."⁵⁶

So the Children of Israel, according to the Bible, have obtained, as a nation, the word of the Lord God Jehovah that they are the delivered and redeemed people. And the Divine covenant is not with a few individuals but with the whole nation.

The Israelites have twelve tribes and, therefore, Paradise, too, has twelve gates, and each tribe shall pass through the gate of its name, and enter Paradise, and the question of standing trial for actions does not arise in this case. To this belief of the Children of Israel the Holy Quran has made a reference in the following terms:

"And they say: None shall enter the Garden except he who is a Jew, or the Christians. These are their vain desires."⁵⁷

The verse means to say that the Jews think that only they have a title to paradise, and the Christians claim this right for themselves. They also believe:

"And they (the Jews) say: Fire will not touch us but for a few days."⁵⁸

And these few days are the days of pain and suffering of this world. Thus the Jews, obviously, feel no need of any Saviour or Redeemer in the Hereafter. The salvation or deliverance which they seek after is the liberation of the Israelites from the enslavement and bondage of other people and the establishment of their own kingdom and rule in Palestine and the obtainment of the Throne of David for a second time. Keeping in view this highest aspiration of the Jews, the Gospel writers have, from beginning to end, made a show of Jesus as the king of the Jews.

53. 2 Samuel 7 : 22–23.

55. *Ibid.*, 33 : 29.

57. The Quran, 2 : 111.

54. Deuteronomy, 4 : 7.

56. Isaiah, 49 : 15–16.

58. *Ibid.*, 2 : 80.

The Gospel arguments

The very first event of the Gospel narrative is that the Magians of Iran, thinking that the King of the Jews had been born, travelled all the way from Iran to present to him their gifts. They said the same thing to Herod, the Roman king, that they had come to pay homage to and salute the new-born king of the Jews. Hearing this news, Herod slew all the children, hundreds of thousands of them, from two years old and under. If he had known that the new-born was merely the spiritual king of the Jews, why should he have massacred so many innocent children? And the fact that the parents of Jesus fled into Egypt to save the life of their child, furnishes yet another proof of the claim of being the king of the Jews. There are thus three evidences in this narrative to prove that Jesus came in the capacity of the king of the Jews:

1. The evidence of the Magians.
2. The evidence of the king.
3. The evidence of the parents.

Further evidences are as below.

4. The evidence of the chief priests and scribes that Christ was to be born in Bethlehem “who will govern my people Israel”⁵⁹ — that is to say, he shall have nothing to do with the other nations of the world.
5. It is written by the prophets that the Messiah is not the least among the princes of Judah.⁶⁰ Obviously, the comparison is only with the kings of the Jews and not with the kings of the world.
6. The Roman king’s massacre of the children of his subjects, from two years old and under; the prophecy uttered by Prophet Jeremiah long before, saying “Rachel weeping for her children”, i.e., the Lost Tribes of Israel⁶¹ — all this is evidently related to the Israelites and has nothing to do with the other nations of the world.
7. The parents of the Messiah of God were recalled from Egypt to their own country Galilee, for it was spoken by the prophet: “Out of Egypt have I called my son.”⁶²
8. The Pharisees’ question to the Messiah, whether the tribute should be given to him or to Caesar,⁶³ throws a flood of light on the nature of his claim that he was the king of the Jews.
9. The promise of giving twelve thrones to his twelve disciples.⁶⁴

59. Matthew, 2 : 6.

60. *Ibid.*, 2 : 4–6.

61. *Ibid.*, 2 : 16–18.

62. *Ibid.*, 2 : 15, 19–21.

63. *Ibid.*, 22 : 17–21.

64. *Ibid.*, 19 : 28; Luke, 22 : 30.

10. The Messiah's royal ride on an ass and the foal of an ass,⁶⁵ the disciples' purchasing swords under his orders,⁶⁶ Peter's (who was in the secret) drawing his sword and smiting off the ear of a Roman soldier,⁶⁷ mocking at him by placing on his head a crown of thorns,⁶⁸ putting on the Cross the superscription "This is the King of the Jews"⁶⁹ — all these facts and scores of other arguments prove conclusively that Jesus' mission was to liberate the Children of Israel from slavery and servitude, and confer on them kingship and rule.

His real name was *Yehoshua* which certainly does not mean a saviour or redeemer. Its meaning is: 'the Lord God Yehowah is the saviour'⁷⁰ — and this salvation is the same salvation of which we have just spoken above, that, setting free and liberating the Children of Israel, he will make them rulers in the land. In the Gospels, a mention of this sacred work or mission of Jesus has been made repeatedly; and in the prophecies of the earlier prophets also, according to the Gospels, the same mission had been ascribed to Jesus that he was come to seek and search the lost sheep of the house of Israel, particularly in the books of those prophets who had been raised during the time of the dispersion of the Ten Tribes of Israel, so that Prophet Ezekiel, expressing his grief over the sad state of the doctors of law and the priests, writes in his book:

"... the crippled you have not bound up, the strayed you have not brought back, the lost you have not sought";⁷¹

"My sheep were scattered, they wandered over all the mountains and on every high hill; my sheep were scattered over all the face of the earth, with none to search or seek for them."⁷²

"[Says the Lord God:] I will seek the lost, and I will bring back the strayed".⁷³

After Ezekiel, Prophet Micah wrote in his book:

"In that day, says the Lord, I will assemble the lame and gather those who have been driven away".⁷⁴

65. Matthew, 21 : 5.

66. Luke, 22 : 36–38.

67. John, 18 : 10; Matthew, 26 : 51; Mark, 14 : 47.

68. Matthew, 27 : 29; Mark, 15 : 17; John, 19 : 2.

69. Matthew, 27 : 37.

70. Bible, S. S. Teacher's edition, Concordance, published by the American Bible Society.

71. Ezekiel, 34 : 4.

72. *Ibid.*, 34 : 6.

73. *Ibid.*, 34 : 16.

74. Micah, 4 : 6.

And in the Gospels, it is written about Jesus:

“He [Jesus] answered, ‘I was sent only to the lost sheep of the house of Israel.’ ” ⁷⁵

“For the Son of man came to save the lost”; ⁷⁶

“For the Son of man came to seek and to save the lost.” ⁷⁷

Jesus himself is reported to have stressed upon his disciples:

“These twelve Jesus sent out, charging them, ‘Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel.’ ” ⁷⁸

Jesus the Messiah not only interdicted and forbade the preaching of the Divine word to the Gentiles, but, calling them dogs and swine, pointed out that there was, in doing so, a positive danger to your life:

“... lest they ... turn to attack you.” ⁷⁹

The message of Jesus was only for the circumcised (i.e., the Israelites). Writes Paul in his Epistle to the Romans:

“For I tell you that Christ became a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given to the patriarchs”. ⁸⁰

Elsewhere in the same Epistle:

“They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ.” ⁸¹

Of all the disciples chosen by Jesus Christ, there was not a single non-Israelite. Jesus never addressed the Romans or the Samaritans, but he always preached to the Jews in their places of worship and synagogues.

Résumé and appeal

After Solomon, in the time of his son Rehoboam, out of the twelve tribes of the Israelites ten tribes separated themselves from the main body, migrated to Samaria, and founded their own kingdom. They forsook the worship of the One True God and retrograded and relapsed into their old disease, the worship of the calf.

75. Matthew, 15 : 24.

76. *Ibid.*, 18 : 11.

77. Luke, 19 : 10.

78. Matthew, 10 : 5–6.

79. *Ibid.*, 7 : 6.

80. Romans, 15 : 8.

81. *Ibid.*, 9 : 4–5.

In 722 B.C. the Assyrians invaded and dispersed them and drove them out of the country, and since then they have come to be called the Ten Lost Tribes of Israel, and become a puzzle for the historian.

This puzzle was at last solved, after a long research, by the cumulative evidence of travellers to Kashmir and Central Asia, that the people of Afghanistan and Kashmir were indeed those Lost Tribes of Israel. The conclusion whereat the travellers and the historians have arrived today, the Holy Quran had disclosed 1,400 years ago, saying that of the people of Moses this group shall embrace Islam, and the world have seen with their own eyes that they had actually become Muslims.

This prophecy of the Holy Quran carries within itself a quadrilateral argument which can convince and induce belief even in an atheist on the truthfulness of religion. In the first instance Abraham prayed for his children, and the Most High God promised to grant his request. After him, Isaac also vouched for and verified the Divine promise. Thereafter, Jacob, when he lay on his death-bed, called all his sons into his presence, and whatever he said in respect of each son, come to pass exactly as he had foretold. Joseph saw a dream when he was a boy. The dream came to be fulfilled after 30 years, although intervening events had continuously been suggesting that it was only a whim, a fantasy of his brain. But Joseph's dream at last came true and become a reality.

In the same way, these Ten Tribes were lost. They renounced the faith of their forefathers. On the separation of these children, Joseph's mother wept ceaselessly for thousands of years, and the prophets of Israel who came later saw and heard her lamentation with their spiritual eyes, until the last of the prophets of Israel had been raised to seek and search these children of Rachel and the tribe of Joseph. But these tribes returned to the faith of Abraham completely through the religion of the Promised Joseph, the Holy Prophet Muhammad. It was no accident or chance. The Holy Quran had stated in clear, categorical terms:

“And of Moses’ people is a party who guide with truth (i.e., Islam), and therewith they do justice.”⁸²

It has been confirmed and corroborated elsewhere saying:

“And of those whom We have created is a community who guide with the truth and therewith do justice.”⁸³

The purpose of the coming of Jesus the Messiah was to seek and search for these tribes, emancipate and liberate them, and also to rectify and reform

82. The Quran, 7 : 159.

83. *Ibid.*, 7 : 181.

them. All through his life, Jesus never preached to any non-Israelite. His chosen disciples were Israelites, one and all; and to them exclusively he gave the glad tidings of salvation. These are all historical truths, and not riddles of logic and philosophy.

Chapter 7

Jesus prophesied advent of Holy Prophet by name

The Holy Quran recalls a prophecy of Jesus in the following words:

“And when Jesus, son of Mary, said: O Children of Israel, surely I am the messenger of Allah to you, verifying that which was (foretold) before me in the Torah and giving the good news (i.e., Gospel) of a Messenger who will come after me, his name being Ahmad. But when he came to them with clear arguments, they said: This is clear enchantment. And who is more unjust than he who invents a lie against Allah and he is invited to Islam? And Allah guides not the unjust people.”¹

The words of Jesus, “surely I am the messenger of Allah to you”, clearly convey that the message is not anybody’s personal conviction, but the message of God released to you. He was “verifying” the prophecies already given in the Torah. The “good news of a Messenger” Jesus was giving when he was to depart from the Israelites and apparently they were doomed. “Good news” signifies the good which is to come. The name *Aḥmad* means ‘the praised one’, and further discussion on this point would prove that only the Prophet Muhammad justifies the title of ‘the praised one’. The words “when he came to them with clear arguments” signify that he qualified the qualities mentioned about the coming messenger, not only by Jesus but also by all the sacred books of the world. Jesus Christ testified to the previous prophecies about the Prophet Muhammad and gave the good news of his advent by name.

Prophecy of the coming of the Paraclete

Breaking the sad news of his separation to his deeply dejected and disconsolate disciples, Jesus said:

1. The Quran, 61 : 6–7.

“If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor [AV: *Comforter*; Greek: Paraclete], to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. I will not leave you desolate; I will come to you. Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you. He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him.”²

“If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words; and the word which you hear is not mine but the Father’s who sent me. These things I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, ‘I go away, and I will come to you.’ If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it takes place, so that when it does take place, you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; but I do as the Father has commanded me, so that the world may know that I love the Father.”³

2. John, 14: 15–21.

Ἐάν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε· κἀγὼ ἐρωτήσω τὸν Πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ’ ὑμῶν εἰς τὸν αἰῶνα ᾦ, τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ Πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐν ὑμῖν. ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ Πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

3. *Ibid.*, 14: 23–30. Greek text of the prophecy in verses 25–26 is on the next page.

Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

Greek text of John, 14 : 25–26, from last page.

Again he said:

“It is to fulfil the word that is written in their law, ‘They hated me without a cause.’”⁴

After his persuasion and press for the sake of his and his Father’s love, Jesus says: “I will pray the Father.”⁵ Man prays for the accomplishment of an object which he cannot do himself. Prayer is a very humble petition, a submissive supplication which bespeaks the helplessness and infirmity of the praying one’s mind. But it should also be remembered that the petition of a great man, and for that matter of the great Son of the great Father, shall be for something great and glorious, and not for a commonplace thing, and the very fact of Jesus’ prayer for a thing indicates its super-excellence and utility and, furthermore, the will of both the Father and the Son is incorporated and included in his prayer. It shall surely be answered, for the petitioner is a near one of God and the addressed one is God Almighty Who possesses power over all things. It cannot be that this prayer should fizzle out and fail. It was not for the satisfaction of a few disciples only, but for the good of and guidance of all the Christian nations that were to come, as pointed out in the words of the prayer that follow:

“... and he shall give you another Comforter [Greek: Paraclete], that he may abide with you for ever.”⁶

One comforter is Jesus himself. As long as he remained with them, he taught them words of wisdom and peace, comforted them in hours of gloom and grief, and removed their doubts and suspicions. But now that he was taking his departure and leaving them for good, the sorrowfulness and grief of the disciples must naturally be much greater, and there would be no one to give them comfort and consolation. Who will teach them in future, and guide them to the right path; who will bring to perfection and complete the teaching of all truth which, on account of the untimely departure of Jesus the Messiah, had become only a tale of woe and affliction; who will resolve the sharp differences which had arisen among them as a result of not understanding his statements; who will answer and overthrow the charges brought forth by the opponents?

4. *Ibid.*, 15 : 25.

5. *Ibid.*, 14 : 16.

6. *Loc. cit.* (Authorised Version). The Revised Standard Version reads: “... he will give you another Counselor, to be with you for ever ...”

This grief and apprehension was double-edged. One was Jesus' own inquietude and vexation of spirit that the opponents had the upper hand and dominated over him, and that what would become of his followers after him, and what would befall his disciples who were poor-spirited and timid? Jesus wept and cried and prayed to the Most High God. His prayer was answered, and he gave the glad tidings to the disciples that they should not worry or grieve but be firm and indomitable in their faith; God would give them, like Jesus, another comforter who would teach them, and guide them into all truth. He would corroborate and confirm what Jesus had taught them, and controvert the false allegations concocted against Jesus, and reform those who would stumble and slip into error in respect of Jesus' claim. Jesus told them that he, by the malicious intrigue of the enemy, had been condemned as a criminal. Truth, at present, was overpowered and subdued, and falsehood triumphant and victorious. Fear had seized the believers' hearts so that, forsaking their dear Master, leaving him all alone, they had scattered away, and their well-wisher and sympathiser, the good shepherd, had been taken away and separated from them. What was to become of the sheep, for it was so written:

“You will all fall away because of me this night; for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ ”⁷

Jesus told them not to grieve because another Comforter would come and drive away and remove his grief as well as their sorrow and distress. But the condition was that, just as they had accepted him as the Comforter and believed in him, they should, it was Jesus' command and dictum, accept him as another Comforter and repose their faith in him. “His own people received him not”,⁸ and his opponents, by impaling him on the cross, established an argument that a false prophet is put to death and killed, and that the man who claims to be a prophet, but is killed upon the cross, is accursed of God.⁹

The friends, however, contended that he became accursed and damned, not because of false prophethood, but in atoning for and expiating their sins.¹⁰ This dreadful argument wherein both friends and foes are in agreement, together with the gospel-writers' imputing to him the wrong statement: “My God, my God, why hast thou forsaken me?”,¹¹ showing that he vouched for it himself, had badly jeopardized his position. ‘Accursed’ means one who has turned away from and deserted God, or one who has been thrown away and forsaken by God.

7. Matthew, 26 : 31. Cf. Mark, 14 : 27; Zechariah, 13 : 7.

8. John, 1 : 11.

9. Deuteronomy, 21 : 23.

10. Galatians, 3 : 13.

11. Matthew, 27 : 46; Mark, 15 : 34.

Anyhow, Jesus told them that the Paraclete would come and establish his innocence and acquit him of all charges. He would come from the Father and give consolation and solace to Jesus' true and sincere followers to the effect that certainly his opponents did not kill him, nor had his God forsaken him but had answered his prayer and saved him from the damned death on the cross, proving thereby that he was the true prophet of God for the Children of Israel.

Did Jesus speak of the coming Ahmad?

It is a matter of great satisfaction that no learned Christian has ever denied the existence of this prophecy. The only point involving a difference of opinion is: In whose person is this prophecy fulfilled? Let us see what Jesus said and when he said it.

It is most touching to see that, as the dark shadows and most gloomy sequences of the cross were crowding his soul, he was not so anxious for his own life but the sorrows of his followers; he solaced them with the good tidings of the coming of another Comforter (*paraklētos*, *pneuma tēs alētheiās*), lest his followers do not believe in him, which is the sole object of his gospel or good news:

“But because I have said these things to you, sorrow has filled your hearts.”¹²

“But when the Counselor [*AV: Comforter*] comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me.”¹³

Jesus, while giving the glad tidings of the coming of the Promised Paraclete, has repeated this commandment as many as five times:

1. “If you love me, you will keep my commandments.”¹⁴
2. “He who has my commandments and keeps them, he it is who loves me”.¹⁵
3. “If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.”¹⁶

12. John, 16: 6.

13. *Ibid.*, 15: 26.

“Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

14. *Ibid.*, 14: 15.

15. *Ibid.*, 14: 21.

16. *Ibid.*, 14: 23.

4. "If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love."¹⁷
5. "Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you."¹⁸

In these verses, Jesus repeating this commandment of his over and over again, his persuasion and press for the sake of his Father's love, his promise to pay a visit even after his death, bringing also his Father with him, to those who will keep his words, and live and reside with them for ever — if all these blessings could be achieved even with the sacrifice of one's own dear life, it will indeed be a good gift of fortune. But, on the other hand, Jesus gravely warned:

"He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me."¹⁹

Such an imperative injunction and its reiteration over and over again should have been enough to open the ears of and admonish the followers of Jesus. But they committed the mistake of inventing for themselves a strange doctrine, that man could not live up to and observe Divine commandments. Divine Law (*sharī'ah*) is the name given to the collection of these commandments. And when people could not act upon and fulfil the commandments of the Father, who would give ear and listen to the Son? They fell into the error of thinking that they were the beloved ones of both God the Father and the Son and that both of them had sacrificed their lives for their sake. The sacrifice of the Son was obvious to them, but also no father, without sacrificing his love, can apply the knife to the throat of his son. The son grows up and the father gets old. But if a thorn should prick the son's foot, it not only inflicts pain on the son but also lacerates the father's heart. The sacrifice of the Son, however, is not for the sake of the Father, but it is for the sake of man, for his deliverance and liberty from the commandments of the Father. That is to say, man is the beloved one of both God the Father and the Son, for whose sake both of them offered their sacrifice. But when the false pride of being someone's beloved gets into the head, the question of obeying an order becomes futile. Rather, the pleasure which is felt in not obeying and in disobeying the lover's bidding is not to be felt in obeying it, as the lover's love is tested and proved in this way.

A Jew, a Hindu, and, more than all, a Muslim is afraid of violating the commandments of God that God may not be annoyed with him, and the fear of punishment keeps him from sin. But for a sincere and faithful Christian, to keep away from and shun evil and to abide by and observe Law is, to all

17. *Ibid.*, 15 : 10.

18. *Ibid.*, 15 : 13–14.

19. *Ibid.*, 14 : 24.

intents and purposes, a denial of the atonement of Jesus. What a fine and subtle philosophy is this, before which all the arguments adduced by Satan to make sin fair-seeming and attractive pale into insignificance, so that Paul writes in his Epistle to the Galatians:

“But because of false brethren secretly brought in [into Christianity], who slipped in to spy out our freedom which we have in Christ Jesus, that they might bring us into bondage — to them we did not yield submission even for a moment”.²⁰

“We ourselves, who are Jews by birth and not Gentile sinners, yet who know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified ... for if justification were through the law, then Christ died to no purpose.”²¹

But as against it, Jesus said: If you love me, keep my commandments; and these commandments are not from me but from the Father who has sent me. Jesus had, by keeping the Father's commandments and observing and abiding by the Law, circumcising and offering sacrifice according to the Law, baptising for sins, and fulfilling the commandments of the Law all through his life, been regarded as dutiful and righteous, and become the beloved one of God. How could he then have taught that if his followers should do the very same works of the Law they shall become his rejecters, and cursed?

Who can make these people understand that without paying obedience to and keeping the commandments of Jesus, it is useless and futile to profess his love, and likewise, without abiding by and obeying the commandments of God the Father, it is foolish and vain to make the noise in the world that God is Love, God is Love? And this commandment which Jesus is now giving is the commandment of both God the Father and the Son, in respect of which disobedience and non-compliance will cut asunder and break the relationship with Jesus and the Father of Jesus.

Jesus had also warned his followers of the Day of Judgment as follows:

“On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, ‘I never knew you; depart from me, you evildoers.’ ”²²

20. Galatians, 2 : 4–5.

21. *Ibid.*, 2 : 15–16, 21. In another reading in the RSV, the word *justified* (occurring twice in this passage) is given as *reckoned righteous*, and *justification* as *righteousness*.

22. Matthew, 7 : 22–23.

The Promised Paraclete is the Spirit of Truth (*emet(h)* or *Aḥmad*)

Before entering upon a discussion on the significance of the term Paraclete, it seems necessary to write something about the 'Spirit of Truth', for there is, with regard to the meaning of 'Paraclete', difference of opinion, not only between the Muslims and the Christians, but Christian scholars themselves have also, ever since the beginning, been putting upon it new, novel and varied meanings. For two thousand long years, they have not been able to decide whether the Paraclete is a human personality or a mere spirit, although it is clear from what has been said in the foregoing pages that he is a human person like Jesus the Messiah. The Spirit of Truth, or perfect truthfulness, or the perfection of truth from every point of view, is called *pneuma tēs alētheiās* in Greek and *emet(h)* in the Old Testament.²³ The term *emeth* is derived from the root '*aman*,²⁴ that is to say, the Paraclete will be *Āmīn*, i.e., truthful from every point of view. And this was the name by which the Holy Prophet was well known among the people even prior to the Call. According to the Hebrew lexicon, the meaning of this term is 'to be honest and truthful', not only in money matters but in a much broader sense, as its significance is: faithfulness, trustworthiness, permanence, sureness and security. But its meaning as perfect truthfulness is commonly found in the Bible. From a linguistic and etymological point of view, *emet(h)* and *Aḥmad* are parallel to each other.

The Holy Prophet Muhammad alone revealed the whole truth about God, His unity and religion, and rectified the impious libels written and believed against His holy prophets. In Jewish scriptures, *emet(h)* is called the seal of God. According to the Prophet Daniel, the seal of God is the book or scripture of truth.²⁵ In the same book, the *emet(h)* spoken of is apparently the religion of God. In respect of *emet(h)* the prophet David has sung:

"O Lord, who shall sojourn in thy tent? Who shall dwell on thy holy hill? He who walks blamelessly, and does what is right, and speaks truth [*emet(h)*] from his heart; who does not slander with his tongue, and does no evil to his friend, nor takes up a reproach against his neighbour; in whose eyes a reprobate is despised, but who honours those who fear the Lord; who swears to his own hurt and does not change; who does not put out his money at interest,

23. "Truth is the first of all perfections. The Hebrew word for truth is *Emeth*. It is composed of three letters: Aleph, Mem, and Thaw. The Aleph and the Thaw are the first and last letters of the Hebrew alphabet ... Thus the term *Emeth* (truth) begins with the first letter of the alphabet and ends with the last. This led the Jewish sages to find in this word a mystical meaning." — *The Catholic Encyclopaedia*, edited by Charles G. Herbermann and others, New York, 1907, art. 'Alpha and Omega'.

24. The original form of *emet(h)* is *amint*, which then changed in pronunciation to *emet(h)*.

25. Daniel, 10 : 21.

and does not take a bribe against the innocent. He who does these things shall never be moved.”²⁶

These aspects of *emet(h)* are corroborated in Isaiah.²⁷ The part of the verse in Zechariah:

“... render in your gates judgments that are true and make for peace”²⁸

reads literally:

“Truth [*emet(h)*] and judgment of peace [*shalom*] judge within your gates”

which may be interpreted as follows: “*Ahmad will judge with justice and bring Islam to your gates*”.

Emet(h) is eulogized by the name *Ma'et* in ancient Egyptian religion, and *Ma'et* has frequently:

“a purely intellectual connotation; it then means ‘truth’.”²⁹

It is also written:

“*Maat* was the goddess of truth.”³⁰

By designating him as *pneuma tēs alētheiās* or ‘Spirit of Truth’, Jesus did not give a sign of the promised Paraclete like the sign that he shall be born without the agency of a human father, or that wise men from the East shall come to worship him, or that he shall walk on water, or that he shall change a staff into a serpent, or that, spitting into someone’s mouth, he shall restore his power of speech.³¹ However wonderful and strange be these works, they are all the same impermanent and transitory. The greatest attribute of the Holy Prophet is to be the ‘Spirit of Truth’ (*pneuma tēs alētheiās*), an embodiment of righteousness and truth, fidelity, sincerity, punctuality in keeping promises, and teaching true doctrines.

Another argument that *emet(h)* is Aḥmad is that there is a tradition of the Jews relating that some righteous men of the temple implored the Most High God to banish Satan, who was the root cause of all sin and suffering, bag and baggage from the world. Upon this a wrapped-up book descended

26. Psalms, 15 : 1–5.

27. Isaiah, 33 : 15.

28. Zechariah, 8 : 16.

29. *Encyclopaedia of Religion and Ethics*, Edited by James Hastings, art. ‘Ethics and Morality (Egyptian)’, vol. 5, p. 475.

30. *Ibid.*, art. ‘Egyptian Religion’: 40. *Abstract gods*, vol. 5, p. 249.

31. Mark, 7 : 33; John, 9 : 6.

from heaven on which was written 'Truth' (*emeth*). Thereafter a lion of fire came out of the temple and ran away. It was idolatry and polytheism which had abandoned the earth.³² In this connection, it is written in the *Catholic Encyclopaedia*, quoting the Jewish Encyclopedia:

"This legend shows that the seal of God is truth."³³

In the *New Catholic Encyclopedia*, the meaning of *emeth* is given as follows:

"aleph-mem-tau = 'ēmet, truth or fidelity"³⁴

This scripture of truth is the Holy Quran, in several verses of which it has been called 'the Truth'. For instance, "Say: The Truth has come and falsehood vanished." And it came to pass accordingly when the Holy Prophet, after the conquest of Makka, entered the Ka'ba and smote every idol with his stick, reciting this verse:

"And say: The Truth has come and falsehood vanished. Surely falsehood is ever bound to vanish."³⁵

The idols fell down broken into pieces, and Satan came out of the Ka'ba and ran away from the whole of Arabia for ever.

Whatever Jesus is reported to have said regarding the promised Paraclete, he must have spoken not in Greek, but in the language of the Jewish scriptures, and the word spoken could only be *emeth* (Aḥmad), for this term is very widely known among the Jews and is regarded as a word of secret power, the recital whereof drives away all difficulties and troubles.

In *emet(h)*, which is a mystic syllable, there are three letters, A-M-T. According to the Hebrew script, A or *aleph* is the first letter, T or *taw* is the last, and M or *mem* is the middle one. These three letters in a way predominate and prevail over the entire Hebrew alphabet, just as we say in English "from A to Z". The Jews call it *emet(h)*. But from another point of view, *emet(h)* was not a meaningless term. It means 'Truth' or 'all in all Truth', an anthology of virtues, i.e., Praised One or Aḥmad.

Prophet Muhammad is the Spirit of Truth

Jesus prayed to the Most High God to send 'the Spirit of truth'. He offered this prayer when he was breaking to his disciples the grim news of his departure, and this bespeaks the great importance of his prayer and its accep-

32. Yoma, 69. Compare it with Isaiah, 2 : 8.

33. *The Catholic Encyclopaedia*, edited by Charles G. Herbermann and others, New York, 1907, art. 'Alpha and Omega'.

34. *New Catholic Encyclopedia*, The Catholic University of America, Washington D.C., 1967, art. 'Alpha and Omega'.

35. The Quran, 17 : 81.

tance by the Most High God. If this prayer be regarded to have been accepted in this way that, ten days after his departure, the disciples began to speak with strange tongues, what good or benefit, one is naturally tempted to ask, has accrued to them or come to the world? They remained at variance with each other and dissented on account of doctrinal differences.

Thus the Holy Prophet Muhammad is the Spirit of Truth in respect of whom Jesus had intimated that he would make his appearance after him (Jesus); he would be sent by God the Father, and his mission would be to vouch for and vindicate the position of Jesus, and to teach his followers what Jesus could not teach during his lifetime, and to bring religion to perfection. The following attributes and works of the Holy Prophet prove convincingly that he is the Spirit of Truth, spoken of by Jesus.

1. He is the verifier of all the prophets of the world, and testifies to their truthfulness, and conversely all the prophets bear witness to and acknowledge him, and foretell his advent.
2. He attested and upheld the prophets, not only by word of his mouth, but established their sinlessness beyond all doubt, while the scriptures of those prophets call them sinners.
3. The foregoing prophets not only gave the glad tidings of his advent to their respective followers, but also enjoined upon them to accept him when he shall make his appearance, and to the unbelievers they gave a warning of the chastisement of God.
4. The teachings of the previous prophets, having been purified and cleansed, have been incorporated in the pages of the Holy Quran which the short-sighted people have taken to be a mere reproduction of their books.
5. Just as all the previous prophets have given orders and commanded their followers to repose faith in the Last of the Prophets, in the same way he has also made it obligatory for his followers to believe in all the prophets of the world. In fact, the Holy Prophet has made incumbent on himself as well as on his followers, as a part of faith, to believe in the prophets of even his enemies. Can there be any more perfection of truthfulness than this?
6. If the teachings of each of the foregoing prophets were sufficient to meet the requirements and needs of his nation, the Holy Prophet's teaching is perfect and enough for the good and guidance of all the nations of the world.
7. To hold in disrespect and speak ill of those prophets whom their people have deified and raised to the dignity of Godhead or son of God, the Holy Prophet has denounced and condemned as a sin.

8. His Book, the Holy Quran, conferred on all nations of the human race the rights of equality and fraternity. What a great word of truth it is!
9. The Spirit of Truth not only verified and confirmed the prophethood of Jesus, but also thought well of and praised his disciples. According to the Gospel record, Jesus did not well treat his mother, brothers and sisters.³⁶ Could he who had come to teach good morals to the people speak insolently in caustic words to his mother and brothers who had come to see him? The Spirit of Truth contradicted and belied the tradition of the gospel-writers, announcing that Jesus was respectful and obedient to his mother. Turn over the Holy Quran and read:

“He (Jesus) said: I am indeed a servant of Allah ... He has enjoined on me ... to be kind to my mother, and he has not made me insolent, unblessed.”³⁷

In this verse of the Holy Quran the mother alone is mentioned, and not the father, because according to the incident related in the Gospels he was rude to his mother, and the Quran disproves this statement, it being one of the objects of the Quran to clear Jesus of all false charges.

Signs of the Paraclete

Jesus' prophecies about the Paraclete are as follows:

“If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor,³⁸ to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. I will not leave you desolate; I will come to you. Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you.”³⁹

“Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes, he will

36. Matthew, 12 : 46–50; Mark, 3 : 31–35; Luke, 8 : 19–21.

37. The Quran, 19 : 30–32.

38. *Counselor* is the translation of the Greek term ‘Paraclete’ in the RSV as quoted here. In the AV the translation is *Comforter*.

39. John, 14 : 15–20. For the Greek text, see the start of this chapter.

convince the world of sin and of righteousness and of judgment: of sin, because they do not believe in me; of righteousness, because I go to the Father, and you will see me no more; of judgment, because the ruler of this world is judged. I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.”⁴⁰

It is such a prophecy whereon thousands of debates and discussions have been held between the Christians and the Muslims. The Muslims assert that it is a clear prophecy about the advent of the Holy Prophet, but the Christian friends refuse to accept this interpretation. Turning a deaf ear to the arguments adduced by the Muslims, they try to fix it on the descent of the Holy Ghost on the disciples on the Pentecost Day. Pentecost is a Jewish festival celebrated in the Spring season. They say that ten days after the Ascension of Jesus, on the day of this festival, the disciples were suddenly filled with the Holy Ghost, and began to speak different tongues.⁴¹

But let us consider the prophecy uttered by Jesus. Although the actual words spoken by him have not been preserved, but the signs foretold by him were not fulfilled on the day of Pentecost. For the recognition of the Paraclete Jesus states the following signs:

1. Love of me will be of no use, unless you keep my commandments which I give to you now.
2. I will pray the Father, and he will give you another guide.
3. The period of his prophethood shall never come to an end. He shall abide with you forever, i.e., no prophet shall come after him.
4. The Spirit of Truth whom the world knows not up to now, nor recognizes, i.e., it is not that Holy Ghost which has been descending on every prophet, you are his verifier and proclaimer, and his signs

40. John, 16 : 7–13.

ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐάν γάρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐάν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς, καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν Πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση· οὐ γὰρ λαλήσει ἅψ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

41. Acts, 2 : 4.

have been told to you in detail, with the help of which you will be able to recognize him.

5. You will undoubtedly become comfortless and forlorn when I go away, but your friendlessness will be removed by his coming, as if I have myself returned again to you.
6. The Father has not sent him as yet. He will send him after I go away. The Spirit of Truth, which will proceed from the Father, shall testify of my truthfulness.
7. My going away will be better than my stay among you; for if I go not away, the Paraclete will not come to you. He is better than me, so my going away and his coming will be much more beneficial to you.
8. I reprove the world only of sin and righteousness, but he will reprove it of judgment also (i.e., he will be a king and ruler). He will reprove them also who believe in me, for I shall not come back a second time, and his prophethood will continue for all time to come. He will judge all unbelievers with justice. The prince of the world, i.e., Satan,⁴² will have discomfiture and disgrace in his dark designs, and Truth will prevail and triumph.
9. The things which Jesus could not teach in view of the prevailing conditions will be taught and imparted by the Spirit of Truth to the point of perfection.
10. He will guide the world into all truth.
11. He will not speak of himself, but whatever he will hear through Divine Revelation, that will he speak.
12. He will tell you news of the unborn future.

Now, it is a matter of fact that:

1. On the day of Pentecost no such thing descended from above, which shall abide forever with the Christians.
2. The Holy Ghost had been descending on the prophets previously, as well as on the disciples before the day of Pentecost.⁴³
3. The Holy Ghost was not a new and unknown thing which could come only after the departure of Jesus.
4. If it were supposed, for the sake of argument, that the Holy Ghost did descend upon the disciples on the day of Pentecost, even then

42. According to the common Christian belief.

43. John, 20:22.

they remained at daggers drawn with each other in the matter of their beliefs and doctrines, and neither their friendlessness nor malice was removed. Let us remember the time of Constantine when, to say nothing of the Christian masses, even the padres and priests broke each other's heads.

5. How did the Holy Ghost reprove the world of sin, righteousness and judgment, when the disciples themselves had been in great straits in Rome?
6. How could the disciples become strong enough, only ten days after the death of Jesus, to hear those things which they had not the power to listen to and bear during his lifetime; wherefrom did this power come, and what is the historical proof of it?
7. What was the new knowledge and news which the Holy Ghost conferred upon them, and where has it been recorded?
8. How did the Holy Ghost bring to perfection the incomplete path of truth and righteousness whereon Jesus had left his disciples; and what perfection was wrought?
9. If the Holy Ghost be one of the three persons of the Trinity, and as much perfect and complete in power and knowledge as the other two, i.e., the Father and the Son, why did he then stand in need of the One, True God's Revelation?
10. The particular name of the Holy Ghost is *Logos* but it is not to be found in the prophecy of Jesus; it has the terms 'Paraclete' and *pneuma tēs alētheiās*, which do not mean 'the Holy Ghost'.
11. In Luke, 11 : 13, the Holy Spirit is declared a gift of God to good men. Can a sane person conceive from this that a third person of the Trinity be a gift of the first person of the Trinity?
12. Paul, in 1 Corinthians, writes that the righteous servants of God are called the "temple of God."⁴⁴
13. In 1 Corinthians,⁴⁵ Spirit is described in the neuter gender as the spirit from God.
14. The spirit of God makes a man know the things Divine.⁴⁶ It is not the third god but a Divine ray that can illuminate and purify the human soul.

Consolation can never make restitution for loss. To console a man who has lost his sight, wealth, son, cannot restore any of those losses. The promise that a comforter or consoler would be sent by God after Jesus had gone

44. 1 Corinthians, 3 : 16.45. *Loc. cit.*

46. 1 Corinthians, 2 : 11.

would indicate the total collapse of all hope in the triumph of the kingdom of God. The promise of a consoler indicates mourning and lamentation and would naturally drive the apostles into despair. They needed not a consoler in their distress and affliction, but a victorious warrior to crush the Devil.

The term 'Paraclete'

It is difficult to regard any record of the Bible or the New Testament as definite and decisive. Christian scholars give us two Greek readings of 'Paraclete': *paraklētos* and *periklūtos*. Mr. William St. Clair-Tisdall, who was a missionary of the church in Persia, has rendered the Gospel according to John in the Persian language. He has written a marginal note on these verses to say that it is wrong to render 'Paraclete' as *Aḥmad*, for no Greek lexicon has this translation of the term 'Paraclete', and that there is another term in Greek, *periklūtos*, meaning 'praised' or 'celebrated', which is the equivalent of *Aḥmad*.

However, the same padre, Tisdall, has written another book against Islam, which has been rendered into English by Sir William Muir, under the name of *The Sources of Islam*. It is written in that book that the Muslims have been misled by the translation of a Catholic priest who has rendered it as *Aḥmad*. But the question naturally arises, why did the Catholic priest translate it as such? The reason is so simple to understand, namely that the MS of John which was in the hands of the Catholic priest had *periklūtos* (*Aḥmad*) instead of 'Paraclete'. In the Greek MS of the Gospel of Barnabas this word is *periklūtos*. Secondly, the same term was in St. Jerome's Latin MS but it was later on mutilated.⁴⁷ George Sale alleges, in his English translation of the Holy Quran, that the Muslims have altered 'Paraclete' into *periklūtos* in the Gospel of Barnabas, which means famous or illustrious, so as to apply it to the Holy Prophet's name *Aḥmad*.⁴⁸

It was prophesied that the 'Son of Man' shall bruise the head of the serpent (devil) and the serpent shall bruise his heel.⁴⁹ Jesus could not crush the serpent's head. On the other hand, when we turn towards the Gospels we find the serpent through Judas Iscariot bruised the heel of the Son of God himself — he got him hanged. Jesus answered them:

47. Sir Syed Ahmed Khan, in his *Essay on the Prophecies respecting Mohammed in both the Old and the New Testament*, which forms part of his *Essays on the Life of Mohammed* (first published 1870), quotes Godfrey Higgins at length who writes: "The argument of the Mohammedans received a strong support from the mode adopted by St. Jerome in the Latin Vulgate, in rendering it by the Latin word *Paraclitus*, instead of *Paracletus*. This shows that the copy from which St. Jerome translated must have had the word *periklūtos*, and not *paraklētos*. This also strongly supports the Mohammedan assertion relating to the destruction of the old manuscripts." (Page 23 of the *Essay on Prophecies*.)

48. George Sale, *The Koran*, The Preliminary Discourse, p. 58.

49. Genesis, 3 : 15.

“Did I not choose you, the twelve, and one of you is a devil?”⁵⁰

Therefore this prophecy very aptly applies to the Holy Prophet Ahmad, the promised Paraclete. It is corroborated by Paul after Jesus. He writes to the Romans:

“... then the God of peace [*as-salām*] will soon crush Satan under your feet.”⁵¹

Periclēs: ‘famed all around’; *Periklūtos*: ‘heard of all round, famous, renowned, far-famed’.⁵²

Periklūtos etymologically and literally means the most illustrious, renowned, and praiseworthy. This compound noun is composed of the prefix *peri* and *klūtos*, the latter derived from ‘to glorify, praise’. The noun in English characters, *periklūtos*, means precisely what *Aḥmad* means in Arabic, namely, the ‘most illustrious, glorious, and renowned’. The Quranic revelation that Jesus, son of Mary, said:

“O Children of Israel, surely I am the messenger of Allah to you, verifying that which was (foretold) before me in the Torah and giving the good news (i.e., Gospel) of a Messenger who will come after me, his name being Ahmad (the Praised One) ... He it is Who has sent His Messenger with guidance and the religion of truth that He may make it prevail over all religions, though the idolaters be averse”⁵³

is one of the strongest proofs that Muhammad was truly a Prophet and the Quran is really a Divine revelation. He could not have known that *Periklūtos*⁵⁴ means *Aḥmad*, unless through inspiration and Divine revelation.

Later we shall refer to various Christian figures in early history each of whom claimed to be the Paraclete and was followed by hundreds of thousands of Christians. This proves that the early Christians considered the promised ‘Spirit of Truth’ to be a person and the final Prophet of God. There is not the slightest doubt that by Paraclete and *Emeth*, the two names, one in Greek and the other in Hebrew, is intended *Aḥmad* and *Muḥammad*, that both have precisely the same signification and both mean the most praised and truthful.

50. John, 6 : 70.

51. Romans, 16 : 20.

52. H. G. Liddell and R. Scott, *A Greek-English Lexicon*, Oxford, 1940 edition.

53. The Quran, 61 : 6–9.

54. Commonly spelled in English as *Periklytos*.

Meaning of Paraclete as ‘prophet’

Regarding the naming of the disciple Barnabas, we read in the New Testament:

“Thus Joseph who was surnamed by the apostles Barnabas (which means, Son of encouragement), a Levite, a native of the country of Cyprus, sold a field which belonged to him, and brought the money and laid it at the apostles’ feet.”⁵⁵

The Greek word translated as ‘encouragement’ above is *paraklēsis*, the act of being Paraclete. But the meaning of the name ‘Barnabas’, from Aramaic, can also be ‘son of prophet’. This shows that ‘Paraclete’ can mean ‘prophet’, for the name ‘Barnabas’, which means ‘son of prophet’ on the basis of Aramaic, has been translated in New Testament Greek as ‘son of *paraklēsis*’.

Christian scholars differ on significance of ‘Paraclete’

Just as in the different versions of the Gospel the Greek pronunciation of this term is different, in the same way there is discrepancy and confusion about its significance also. Scholars fly their conjectures in the air, but tell us nothing with definiteness and confidence. Sometimes it is rendered as ‘advocate’, sometimes ‘intercessor’, ‘comforter’, ‘helper’, ‘teacher’, ‘master’, sometimes it is taken to denote ‘the Second Coming of Jesus’, sometimes ‘the Holy Ghost’, sometimes ‘that Prophet, the like of Moses’.

The Christians have not been able to decide for two thousand years in which sense is the Promised One ‘Paraclete’. The answer to this question becomes difficult from the fact that in genuine Greek the verb *paraklein* has a variety of significations:

1. to call to a place,
2. to call to aid,
3. to admonish,
4. to persuade,
5. to incite,
6. to entreat,
7. to pray.

To these may be added the Hellenistic signification: to console, to smooth, to encourage. Finally, the Rabbins also in their language use the word *Paraclete* as *teacher, master, advocate, helper*.

The fact that, in the Gospel according to John, the Paraclete has been called *pneuma tēs alētheiās*, which does not mean ‘the Holy Ghost’ but ‘the Spirit of truth’, is enough to contradict and refute the idea that the term

55. Acts, 4 : 36–37.

means the Holy Ghost, or that the prophecy of the Paraclete was fulfilled on the day of Pentecost by the descent of the Holy Ghost upon the disciples.

According to Cheyne's *Encyclopaedia Biblica*, in the Fourth Gospel it is a name for the Spirit of truth 'who cometh forth from the Father'. His work as spirit of truth is indeed to bring the guidance to perfection on a higher level — according to John 16 : 13 to lead the believers into all truth — inasmuch as Jesus, while with them, out of consideration for their weakness, had been compelled to leave much unsaid (John, 16 : 12). It is further written:

"The Evangelist cannot merely have taken over the name from some source or other without further consideration as to its meaning; in 14 : 16, the place where it first occurs, he speaks of him as another Paraclete; this does not necessarily imply that he wished to keep the title Paraclete for Christ also, but he must have meant at least that this other Paraclete was now to begin discharging in a fuller measure the functions of a paraclete towards the disciples, whose fear is that they are about to be left orphans. ... Just so is the word employed in the gospel; in place of the Son about to return to the Father, the seemingly forsaken disciples are to receive the *patronus*, the 'helper', the spirit of truth, who will take them up and lead them on, in the struggle for light and life, step by step, from victory to victory."⁵⁶

Peake's Commentary on the Bible says:

"But in reality his [Jesus'] going is their [the disciples'] gain, for he will send the Paraclete (*cf.* John, 15 : 26). When he comes he will convince the world of sin, righteousness, and judgment. The fate of God's Messenger would raise the questions, On whose side was the sin, and on whose the righteousness? It would thus involve a judgment. The Spirit of truth would convince men of sin, for it would become clear that the error lay with those who had rejected God's appointed Messenger; of righteousness, for it would appear that the death was not a malefactor's just punishment, but a going 'to the Father' (*cf.* Isaiah, 57 : 1), who pronounced in his favour by receiving him, and so their loss in being no longer able to see him would prove real gain; of judgment, for the verdict which the Prince of this world would succeed in getting passed against the Christ would be seen to be in reality the condemnation of those who passed it. The Paraclete's work would be not only to convince but also to teach. The earthly teaching was not final. It had been limited by the

56. T. K. Cheyne, *Encyclopaedia Biblica*, art. 'Paraclete', columns 3568–3569.

disciples' capacity to understand. The Spirit of truth would lead them into all truth. ... Like the Christ, the Spirit does not speak on his own authority, but what he hears, including the meaning of the events about to happen."⁵⁷

The *Encyclopaedia of Religion and Ethics* writes with reference to this term:

"Whether the Paraclete, the Spirit of truth, is a person or not is much debated."⁵⁸

Then the article sets forth the reasons for taking him to be a particular personality. On the basis of those reasons, we adduce the following arguments to show that the Paraclete would be a person:

1. He will teach all things; will bring all things to remembrance; will bear witness; will be reasonable and fair; will be a perfect guide; will speak whatever he shall hear from God; will glorify and praise (John, 14 : 26, 16 : 8, 15).
2. In the above-mentioned verses of John, the term *Logos* (the Holy Ghost) has not been used for him, but the term *pneuma tēs alētheiās* (spirit is neuter gender) which means *the spirit of truth*, and a mention of him has been made in the masculine gender, which proves that he will be a man.
3. All the duties and obligations assigned to him show that he is a particular man.
4. In the Greek Gospel, 15 : 26, the personal pronoun *ekeinos* has been used for Paraclete, which shows that he is a particular personality.
5. Jesus said, "If you love me, you will keep my commandments. And I will pray the Father, and he will give you *another* Paraclete". That is to say, the Paraclete will be another man. One is Jesus himself, and the other is another Paraclete like him. The Greek word *allon* is used for 'another'. So we say that just as Jesus is the messenger of God, the Paraclete will also be a messenger of God.

The following authorities hold that the word 'Paraclete' should not be translated (as Comforter or Counselor, etc.), but left as a proper noun:

"PARACLETE. It is perhaps best to transcribe the word, as has been done in so many versions, including the very oldest, and as the

57. *A Commentary on the Bible*, edited by A. S. Peake, 1919, on John, ch. 16, p. 760.

58. *Encyclopaedia of Religion and Ethics*, edited by J. Hastings, art. 'Spirit (Holy), Spirit of God', vol. 11, p. 795.

English versions have unanimously done with ‘Christ’, ‘apostle’, ‘deacon’, and other words.”⁵⁹

“... it is uncertain how it should be translated, and there is therefore much to be said for transliterating it as Paraclete.”⁶⁰

Early Christians considered the Paraclete to be a person

Generally the Christian preachers contend, in order to make this prophecy doubtful and vague, that ‘Paraclete’ is not the name of a person who is to come, but it means the Holy Ghost, who will, descending upon the disciples, testify of Jesus. There has been, in this connection, much discussion even among the Christian sects. But this discussion arose when people, on account of a long lapse of time, had become disappointed and dismayed about the second coming of Jesus. The early Christians, however, understood ‘Paraclete’ to mean a particular personality.

It is written in the *Ecclesiastical History* (Part 1) by Johann Lorenz Mosheim, and in the *Catholic Encyclopaedia* under the term ‘Manichæism’, that Mani, born in 215–216 C.E., who was a famous painter of Persia, claimed to be the Paraclete, and published the Gospel under the title of *Arzhang Mani*. This man was Persian by birth, but turned Christian in his younger age. The sect founded by him came to be known by the name of Manichæism, and spread rapidly in the third Christian century. His followers were scattered in large numbers over China, Asia Minor, Egypt, Northern Africa, Spain, Gaul and Italy. The famous St. Augustine was also his follower at one time. But when the Christian kings rose against it, this sect got a severe setback. According to the *Catholic Encyclopaedia*, “Mani proclaimed himself the Paraclete promised by Jesus” and his claim was to be “the Apostle of Jesus Christ, i.e. the Messenger of Christ’s promise, that Paraclete whom He sent”.⁶¹

There was an earlier, well known instance from the middle of the second century C.E. The *Encyclopaedia of Religion and Ethics* records that in Ardabau, in the region of Mysia adjoining Phrygia, not far from Philadelphia, Montanus, a recent convert who had been a pagan priest, began to prophesy. After a time the majority of the Phrygian Christians became adherents of Montanus. It is written in the *Encyclopaedia*:

59. *Dictionary of the Bible*, edited by James Hastings, 1927, art. ‘Paraclete’, vol. 3, p. 668.

60. *Peake’s Commentary on the Bible*, new edition, edited by Matthew Black, 1962, p. 861, Section 752a.

61. *The Catholic Encyclopaedia*, edited by Charles G. Herbermann and others, New York, 1907, art. ‘Manichæism’.

“That the Paraclete was manifested in Montanus, and in him and his companions revealed the fulness of Christian teaching, was, as we have seen, the original and essential doctrine of Montanism. ...

“Twenty-five years later, under Pope Zephyrinus, a fresh attempt was made to introduce Montanism into Rome. ... The Pope favoured the ‘new prophecy’. ...

“Tertullian accepted, without reserve, the claim of the prophet to inspiration by the Paraclete.

“If it be asked, What was there in Montanism to attract such a man as Tertullian, it must be remarked that he was unaware of, or ignored, many of those features of the movement which to Eastern opponents caused most scandal.”⁶²

The people of the Nestorian sect also awaited the coming of the Paraclete with eagerness and impatience.

All this historical testimony constitutes a strong argument of the fact that the early Christians did not believe the descending of the Holy Ghost on the disciples on the day of Pentecost to be the coming of the Paraclete foretold in the prophecy; otherwise how could it be possible that a number of claimants arose in the very house of Christianity, and hundreds of thousands of Christians believed them to be the Paraclete? It is an incontrovertible proof of the fact that the Christians awaited the advent of the Paraclete with great ardour and zeal, and whenever they saw even a small indication thereof in a man, they reposed their belief in him forthwith. It is in Mosheim’s *History*:

“These sects, which we have now been slightly surveying, may be justly regarded as the offspring of philosophy. This man imagined and pretended that he was the Paraclete, or Comforter, whom the Divine Saviour, at his departure from the earth, promised to send to his disciples to lead them to all truth. He made no attempts upon the peculiar doctrines of Christianity, but only declared that he was sent with a Divine commission, to give to the moral precepts delivered by Christ and his apostles the finishing touch that was to bring them to perfection. He was of opinion that Christ and his apostles made in their precepts many allowances to the infirmities of those among whom they lived, and that this condescending indulgence rendered their system of moral laws imperfect and incomplete. It is, therefore, necessary to observe here that Montanus made a distinction between

62. J. Hastings, *Encyclopaedia of Religion and Ethics*, art. ‘Montanism’, vol. 8, pp. 828–831.

the Paraclete promised by Christ to his apostles, and the Holy Spirit that was shed upon them on the day of Pentecost, and understood, by the former, a Divine teacher pointed out by Christ as a comforter, who was to perfect the Gospel by the addition of some doctrines omitted by our Saviour, and to cast a full light upon others which were expressed in an obscure and imperfect manner, though for wise reasons which subsisted during the ministry of Christ, and, indeed, Montanus was not the only person who made this distinction. Other Christian doctors were of opinion that the Paraclete promised by Jesus to his disciples was a Divine ambassador, entirely distinct from the Holy Ghost which was shed upon the disciples. In the third century Manes⁶³ interpreted the promise of Christ in this manner. He pretended, moreover, that he himself was the Paraclete, and that, in his person, the prediction was fulfilled. Everybody knows that Muhammad entertained the same notion, and applied to himself the prediction of Christ. It was a prediction of Christ. It was, therefore, this Divine messenger that Montanus pretended to be, and not the Holy Ghost. This will appear with the utmost evidence to those who read with attention the account given of this matter by Tertullian, who was the most famous of all the disciples of Montanus, and the most perfectly acquainted with every point of his doctrine. Hence it became an easy matter for Montanus to erect a new church, which was first established at Pepuza, and afterwards spread abroad through Asia, Africa, and a part of Europe. The most eminent and learned of all the followers of this rigid enthusiast was Tertullian, a man of great learning and genius, but of an austere and melancholy temper. This great man, by adopting the sentiments of Montanus, and maintaining his cause with fortitude, and even vehemence, in a multitude of books written upon that occasion, has exhibited a mortifying spectacle of the deviation of which human nature is capable even in those in whom it seems to have approached the nearest to perfection.”⁶⁴

Analysis of the prophecy in the Quran

Jesus said:

“When the Spirit of truth comes, he will guide you into all the truth”.⁶⁵

63. I.e., Mani.

64. J. L. Mosheim's *History of the Christian Church*, part 2, chapter 5, p. 77.

65. John, 16: 13.

The Holy Quran has said, making a reference to this prophecy:

“And when Jesus, son of Mary, said: O Children of Israel, surely I am the messenger of Allah to you, verifying that which was (foretold) before me in the Torah and giving the good news of a Messenger who will come after me, his name being Ahmad. But when he came to them with clear arguments, they said: This is clear enchantment.”⁶⁶

In the light of this verse of the Holy Quran, the following points emerge regarding this prophecy made through the mouth of Jesus:

1. Jesus, who is a messenger of God to the Children of Israel, is a verifier of the Torah.

2. That Jesus gives the glad tidings of the coming of a great Prophet is, in fact, in verification of the Torah.

3. After the prophecy of the Torah, recorded in Deuteronomy, 18:15–18, scores of prophets appeared among the Israelites, but the one foretold in this prophecy did not come up to the time of Ezra, as is evident from Deuteronomy, 34:10. This Chapter 34 of Deuteronomy has been written, admittedly, by Prophet Ezra, for it contains a mention of the death of Moses and subsequent events, which evidently cannot be the revelation of Moses. After Ezra, the expectation of ‘that Prophet’ continued among the Jews, so that when John the Baptist was questioned on this point, he said in reply that he was neither the Messiah nor ‘that Prophet’.⁶⁷ A fuller discussion has been done on this point in our chapter on Moses.

But in this prophecy of the Paraclete, Jesus gave the happy news that he would come after him (Jesus), which is further corroborated by the Holy Quran in the words, “who will come after me”. Jesus said:

“... I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor [AV: *Comforter*] will not come to you”.⁶⁸

Reading it along with the Quranic words the matter becomes crystal-clear: that the person foretold in the prophecy of the Torah is the Holy Prophet Muhammad and none else, and there is no Promised Prophet to come after him. The Arabic term *mubashshir-an* (‘giving good news’) has in it the significance that after the communication of the happy news, the man foretold will come without any let or hindrance. For example, the Holy Quran has also said:

66. The Quran, 61:6.

67. John, 1:21.

68. *Ibid.*, 16:7.

“And He it is Who sends forth the winds bearing good news before His mercy.”⁶⁹

In the same way, Jesus communicated the glad tidings of the great Divine blessing before the advent of the Holy Prophet. And it is for this reason that the Holy Quran has specified as ‘good news’ (*bushrā*) only the prophecy spoken by Jesus about the Holy Prophet, and of no other prophet. The statement lays further stress on the point that the Promised Prophet did not come before Jesus, but he would appear after him; and after that there will be no prophet, in fulfilment of the prophecy of the Torah.

4. His name will be *Aḥmad*, i.e., he will be praised more than Jesus; rather, he will be endowed with excellent qualities surpassing all other prophets, for the term *Aḥmad* means ‘the most praised’, or ‘deserving of great praise’. He will glorify and praise the Most High God most of all, and therefore he will also be praised much in the world. That is to say, his work and mission has been specified in his name, and the specification of his excellence and name is found in his work.

5. The Holy Quran then goes on to say that when the Messenger Ahmad came with clear arguments and manifest signs, mentioned in the Torah, and reiterated by Jesus, or these arguments and signs were disclosed upon the religious divines, and they pondered over them, they said that it was a clear enchantment which charmed people, putting them under the spell of Muhammad. It is clear from the words, “when he came to them with clear arguments, they said: This is clear enchantment”, that the advent of the Promised Prophet will not be any clandestine affair as the coming of a thief at night,⁷⁰ but he has come with clear arguments and manifest signs which has already been mentioned in the ancient scriptures of the prophets. These clear arguments and signs have within themselves the power that charms, fascinates and highly delights.

6. The bearer of the good news was Jesus Christ, and those who were given this news were the Children of Israel, Jesus’ own people. But these inordinate people gave the lie to Jesus, and impaled him upon the cross. This good news has its relation with both sides, the bearer as well as the recipients thereof. Its benefit, in the case of Jesus, may be heard from his own mouth: he told them that, although they were giving him the lie today, a great Prophet whose good news he was giving them would come after him, and bear witness and testify of him against them.

7. The Book given to Jesus is called *Injīl*. It is derived from the Greek term *euangelion* (εὐαγγέλιον), which means ‘gospel’, ‘good news’ and

69. The Quran, 7 : 57.

70. Matthew, 24 : 42–43; Luke, 12 : 39.

‘happy tidings’. But in the New Testament it has nowhere been given as the name of any book. In reality, the etymological meaning and purpose of *Injīl* (Gospel) is to give the good news of the advent of the Holy Prophet.

8. To pick up the Gospels (*Injīl*), of all the Revealed Books, and render it into all the spoken languages of the world, is in accordance with the Providential Plan, that the good news of the advent of the Paraclete or the Holy Prophet of Arabia be disseminated among all the nations of the world; for the Promised One is not the Messenger and Prophet for a single special people, but for all the nations of the world.

9. The people addressed by Jesus in the announcement of this news were not only his devoted disciples and followers, but the whole of the Israelite nation, including all the tribes of Israel without any distinction of Jews and Christians; for the news is not restricted in its relation to the followers of Jesus, nor is it confined to Jesus only. This prophecy, as a matter of fact, has ever since been spoken by all the holy prophets of Israel, and those from Adam to Abraham, for the knowledge and guidance of their respective peoples. Jesus was merely a verifier of this prophecy. Still the name of Israel has been specially mentioned in it on account of two very profound reasons.

These words were uttered in the darkest hour of the Israelites’ history. All the high hopes they had pinned on Jesus were dashed to the ground by his impending death by crucifixion. Standing under the shadow of the cross they were haunted by all sorts of fears. As long as Jesus was in their midst they had looked up to him for guidance and solace in all difficulties. Now that he was leaving the world for good, who was to meet the fabrications which friends and foes had attributed to him? Indeed, the sudden termination of his ministry by crucifixion, according to the statement of the Gospels, had thrown the whole of his mission into utter confusion. The Israelites were naturally distressed to find themselves thus left in the lurch by the sudden death of Jesus. Realizing the distress of his people, Jesus gave them the above assurance. The importance of this prophecy is underlined by the fact that Jesus himself was in danger of being put on the cross. His only thought at that supreme moment of his life was not about himself. His only anxiety was to deliver the good news of the coming world-prophet which was his sole mission. The Greek word *euangelion* (*injīl*) literally means ‘good news’. The word used by Jesus (who did not know Greek) was its Aramaic equivalent *besora*, *besorta* (Arabic *bushrā*, *bashārah*), exactly the root used by the Quranic verse quoted above. Jesus therefore took great care to deliver this good news of the coming world-prophet. Jesus’ concern was perfectly justified considering that the whole future of mankind is bound up with the message of the Holy Prophet of Islam.

10. The full import of the prophecy is brought out by the Quranic version of it. First of all it calls upon the Israelites to remember the time when Jesus told them about the coming prophet. It further stresses the importance of Jesus' prophecy by recalling that it was in his capacity as the messenger of God that he gave that good news. The next important point emphasized in the Quranic verse is that there was nothing new in the prophecy that he was making. He was only confirming what had been prophesied by many Israelite prophets and other world prophets.

11. Another important word in this connection throwing further light on the identity of the promised comforter is the expression *pneuma tēs alētheiās* (spirit of truth) used elsewhere about the coming prophet. Attempts have been made to explain this as the Holy Ghost which descended upon Jesus in the shape of a dove. This is not borne out by the text of the prophecy. Jesus likens him to himself calling him "another Comforter". This leaves no room for doubt that the 'spirit of truth' was not to be a ghost but a prophet like Jesus. This is further supported by the fact that Jesus uses the pronoun 'he' about the coming prophet. In the case of the Holy Ghost the pronoun should have been 'it' rather than 'he'. The Quran also speaks of the Holy Prophet Muhammad as the coming of Truth. The confusion that has been created to misinterpret this prophecy is removed by the fact that the fulfilment must come as a succession of the good news, just as vapour-laden winds bring the good news of the coming showers of rain and the rain comes after.

12. Another distinguishing characteristic of the coming prophet is that he would abide forever. This is a clear reference to the Holy Prophet Muhammad as it is a fact of history that there has been no prophet after the Holy Prophet Muhammad in any part of the world. He abides forever whose message is preserved forever. In Judaism the chain of prophets came to an end with Jesus Christ. Similarly Buddhism, Hinduism and Zoroastrianism have their last prophets admitting the coming of no other prophet in those religions. That leaves only the Holy Prophet Muhammad as the one who would close the door of prophethood for all times to come. The Quranic words begin with an appeal to the sense of the Israelites: "If you are really *Banī-Isrā'īl* (the expression which literally means 'sons of truth') you must accept the truth which has come from God Himself, which is the perfect truth. If you reject the truth you cannot call yourself *Banī-Isrā'īl* (the sons of truth)." 'Israel' literally means 'truth', so the Quranic version of the prophecy leaves no loophole of escape for the Israelites. By force of argument they are driven to the conclusion that either they must accept the truth or they will not be justified in calling themselves *Banī-Isrā'īl*.

The appearance of the Prophet Muhammad as the last link of the chain of Prophets was the greatest event in human history, because according to

the Divine plan Islam is meant to unite the whole of mankind into a common brotherhood and establish peace and good neighbourly relations among the nations of the world. Hence it is that this very critical moment in the life of the Israelites and of Jesus was chosen to proclaim this *good news* to mankind. It was the sole mission of Jesus' ministry to deliver this good news to mankind. If modern man is ever to find real peace it will only be in rediscovering the path blazed by the prophets of God, highlighted in the message of the Holy Quran and the life of the Holy Prophet Muhammad. This is the practical value of the *good news* given by Jesus to his people, the Israelites, and through them to the whole of mankind. Events in the contemporary world are already moving in that direction. Thinking people everywhere now realise that the path of revolt against God which modern man has chosen cannot but lead to the total destruction of man and his civilization. The only way to escape from this grim doom lies in rediscovering God. Faith in God and love of neighbour has been the essence of the teachings of all the messengers from God. The Prophet Muhammad reinforced these two values in the highest possible degree. Islam alone of all the world religions has been able to abolish man-made barriers between man and man — barriers of colour, cast and creed — and that is why all the previous prophets enjoined upon their followers to await that happy golden era when a great Prophet would re-establish these lost values and thereby bring peace and order to mankind.

Good news for a widowed, orphaned and divorced nation

A good news is given especially to him who is afflicted with pain and distress, or the message should be of such a nature so as to meet some urgent need of the people addressed; it should be, as a matter of fact, the message of life for them. The Children of Israel, in the time of Jesus, had been seized with utmost damnation and disgrace. They derived no benefit from the advent of Jesus; rather, they came under a severer curse and chastisement on account of their cruel persecution of Jesus. It is, therefore, obvious that the coming and going away of Jesus, or even his Second Visit, could be of no use to them. It is one of the wonders of the Holy Quran that, while making a mention of the Children of Israel, it abruptly begins to speak of divorced women, widows and orphans; and it seems very difficult, on such occasions, to show interrelation and sequence in the verses of the Holy Quran. But the learned in the Book know that sometimes the title of 'orphan' has been given to the Children of Israel through the mouth of the holy prophets of Israel; sometimes they have been called the afflicted 'widow', and sometimes, on account of their persistent inordinacy and wickedness, they have been called the 'divorced wife' of Lord Jehovah, divorced twice before the coming of Jesus; and although the divorce was, according to Law, revocable, it became

irrevocable and final in consequence of their cruel persecution of Jesus. The Holy Quran has said, with reference to this, in the chapter entitled *Banī-Isrā'īl*:

“And We made known to the Children of Israel in the Book: Certainly you will make mischief in the land twice, and behave insolently with mighty arrogance.”⁷¹

That is, after Jesus, and according to his law, it became unlawful to take a divorced woman into marriage again. At another place the Holy Quran, while speaking of the Prophets of Israel and the prophethood of Jesus, makes a reversion to the subject of the law of inheritance to deal with the case of what is called *kalālah*, one who has no heir.⁷² Jesus' position in the Israelite nation was that of a *kalālah* who had no children, i.e., there will be, among the Israelites, no prophet after him. Hence, the gift of prophethood which was being inherited by the Sons of Abraham should now be transferred to their brethren, the *Bene-Yishma'el/Banī-Ismā'īl*. Prophet Ezekiel has, in chapter 23 of his Book, called both the elder and the younger generations of Israel as the divorced women of God; and Jeremiah, in his Lamentations,⁷³ has called them widows and orphans. The wisdom, therefore, in the use of the words by Jesus is that, since the good news is in accordance with the pain and grief of the afflicted people, it was communicated to the Israelite nation — which was in mourning as the divorced wife of God, a fatherless orphan, and a widow — that it shall not, thenceforward, be called orphan, widow and a divorced woman: Be not grieved anymore, and cast off your widow's weeds; for the protector of the orphans, the liberator of the slaves, and the helper of the helpless is coming soon.

This prophecy, as a matter of fact, has not remained merely a verbal prophecy in the pages of the scriptures, but it has actually come to pass in all its grandeur and glory. All the ten lost tribes of the House of Israel who, having migrated from Palestine in the hoary past, had settled in Afghanistan and Kashmir, believed in and accepted the Comforter, the Intercessor, and the Spirit of Truth; and the said period of their fatherlessness and widowhood came to a close, and they became the rulers of independent countries.

Combined prophecy of world scriptures

In the Torah, in the book of Genesis, the glad tidings given to Abraham's wife Hagar are mentioned as follows:

71. The Quran, 17 : 4.

72. *Ibid.*, 4 : 176.

73. Lamentations, 5 : 3.

“Behold, you are with child, and shall bear a son; you shall call his name Ishmael [*Yishma‘el*]; because the Lord has given heed to your affliction. He shall be a wild ass of a man”.⁷⁴

It is generally thought that Hagar received these glad tidings with regard to the birth of Ishmael. But here *Yishma‘el*, meaning God hears or accepts, is the Holy Prophet Muhammad’s attributive name, although, by way of good omen, Hagar also gave this name to her son. The Prophet Muhammad is commonly referred to among Muslims as *Rasūl Maqbūl*, the ‘Prophet accepted by God’, which is the exact translation of *Yishma‘el*.

In this prophecy the term *pere adam* has been used for the Promised One, which is translated as ‘wild ass’, ‘bedouin’ or ‘wild’. But the use of *adam* with *pere* shows that the right meaning is *one who excels all people or the most praiseworthy of men*. The word *pere* may be represented in Arabic as *farr*, and the expression *furr-ul-qaum* means ‘the best, or choice, of the people’.⁷⁵ The meaning of this word as ‘wild ass’ is also on account of that animal’s swift-footedness and *excelling* others in running.⁷⁶

In the prophecies in the Hindu scriptures, the attributive name of the Holy Prophet Muhammad is *Parikshit*.⁷⁷ And in the Gospel of John, which we are discussing in this chapter, this name is *Paraclete*, the Hebrew rendering of which is *Parqlīt* (and this may be represented in Arabic as *Farqlīt*). The Greek *Paraclete* and the Sanskrit *Parikshit* are synonymous terms. Scholars of the comparative study of ancient languages and grammar know that the *kshi* of Sanskrit becomes *kli* (*cli*) in Greek.⁷⁸ *Parikshit* means ‘one who commands universal honour and praise’, which is the meaning of ‘Ahmad’. Thus the terms *pere adam*, *Parqlīt*, *Paraclete* and *Parikshit* belonging to three different languages — Hebrew, Greek and Sanskrit — are used in the three scriptures as the names of the Promised Prophet. They have the following features in common:

1. The prophecy in all cases is from God. In the Torah, this good news was given by the angel.⁷⁹ In the Gospel of John, this word is not the word of Jesus but that of the Father.⁸⁰ The Atharva Veda is con-

74. Genesis, 16 : 11–12.

75. E. W. Lane, *Arabic-English Lexicon*, under root *f-r-r*.

76. Gesenius and Brown, *A Hebrew and English Lexicon*.

77. Atharva Veda, *kand* 20, *sukt* 127, *mantra* 8.

78. Professor Bopp’s *Comparative Grammar*. This book consists of three large volumes and contains a comprehensive discussion of the Sanskrit, Zend, Greek, Scandinavian, ancient German and other languages and their grammar.

79. Genesis, 16 : 11.

80. “The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works.” — John, 14 : 10.

sidered and believed to be the word of God. In this *sukt* particularly, the Most High God has addressed His word to the whole of humanity.

2. There is an appeal that one must accept the Promised Prophet: "If a man loves me, he will keep my word."⁸¹
3. Commentators have considered these prophecies to be complicated, ambiguous and meaningless. The expression *pere adam* has been variously translated as 'wild ass', 'bedouin' and 'savage'. The disagreement and difference in the meaning of *Paraclete* has already been discussed.
4. Different manuscripts have different readings for these words. The pronunciation of *Paraclete* is different according to different scholars. In the versions of Barnabas and Jerome it is *Periklūtos*, while in most versions it is *Paraklētos* (Paraclete).
5. But in all three cases the prophecy is in the future tense about a man who shall come.

Thus, while this word is different in its literal form in the scriptures of the world and their languages, yet all these different versions convey the same meaning and significance.

In the Vedas, this coming *rishi* (prophet) has been given the name *Māmah*. No *rishi* of this name arose in India. *Māmah* means 'great' or 'worthy of much praise', and the names *Narāshansa* and *Parikshit*, also used for the Promised Prophet, bear the same meaning. In the Zoroastrian scripture Zend Avesta, the names of the Promised Prophet are given as *Saoshyant* and *Astvat-ereta*. Buddha has prophesied the coming of Maitreya and said that words cannot be found to sing the praise of the Buddha Maitreya.

It is obvious that all the great religions of the world agree on the point that the Promised One will be worthy of praise and adulation more than anyone else. In view of this universal truth, the word 'Paraclete' must be given the same meaning. And what a magnificent argument it is, that the Greek word 'Paraclete' is 'Parikshit' in Sanskrit. The Holy Prophet Muhammad was an unlettered, unread man, so it was only through Divine revelation that he was told that Jesus had prophesied about the Promised Messenger by his attributive name 'Ahmad', and that Jesus was a verifying prophet.

81. John, 14:23.